WORLD CALL

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"This Church Can Help Our People"

YAKIMA INDIAN

☆

I Believe In Missions

GEORGE EARLE OWEN

☆

Bible Women Bear Witness

PICTURE STORY

☆

APRIL
1955

☆

Price 20 Cents

April, 1955

Vol. 37 No. 4

WORLD CALL

International Magazine of Disciples of Christ

The Cover

The cover picture is one taken by Louise Moseley on the occasion of the dedication of the new Yakima Indian Christian Church near White Swan, Washington. A description of this impressive log sanctuary is given on page 10 in the story of the dedication service. A place in which the Yakima Indians might worship has long been a dream of those concerned with the program of home missions.

Hidden Answers

1. How did the name "Mt. Beulah" probably originate?
2. How do Disciples cooperate with other Christians in India?
3. List some modern equipment used by Bible women in India today.
4. How many services were held on dedication day at the Yakima Indian Christian Mission?
5. Who is Yoriichi Manabe?
6. What are the dates of the World Convention in Toronto?
7. What does the Christian Education Assembly do?
8. What does "Completing Our Commitment" mean for Disciples?
9. What does Dr. Wiegmann say about the success of love?
10. List some of Dr. Owen's reasons for believing in Christian missions.
11. Who is Rajkumari Amrit Kaur?
12. Why did Luis Padrosa flee Spain when he was converted from Roman Catholicism?

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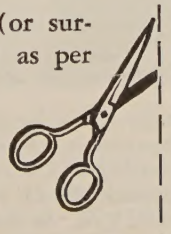

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Global Highlights

News of the World Through the Eyes of the Church

Family Underwrites Historical Society Building Program

NASHVILLE, TENN. — A $500,000 building program for the Disciples of Christ Historical Society here has been underwritten by the Phillips family of Butler, Pa.

The new historical society library and headquarters will be erected at 1101 Nineteenth Avenue, S., in Nashville's University Center area as a memorial to the late Thomas W. Phillips, prominent Disciples layman, author and philanthropist.

The sons, B. D. Phillips and T. W. Phillips, Jr., and other members of the family are planning to finance the entire cost of the Society building, with the exception of technical equipment and office furnishings for the completed structure.

Kenneth L. Maxwell to Head National Council Department

NEW YORK.—Dr. Kenneth L. Maxwell, for the past seven years pastor of the Central Baptist Church in Hartford, Conn., has been appointed associate executive director of the department of international affairs of the National Council of Churches. Dr. Maxwell will work with Dr. Walter W. Van Kirk, who directs the department's programs.

In this department the Council's thirty member communions carry out cooperative efforts on behalf of world peace.

Dr. Manikam Nominated A Lutheran Bishop

MATHURAI, INDIA. (RNS).—Dr. Rajah B. Manikam, East Asia joint secretary of the World Council of Churches and the International Missionary Council, has been nominated by an Indian Lutheran church to fill a vacant bishopric.

The nomination was made by the 50,000-member Tamil Evangelical Lutheran Church at a special synod meeting here. Dr. Manikam was chosen over two European candidates for the bishopric of Tranquebar, to succeed Dr. Johannes Sandegren, veteran Swedish missionary who is retiring.

The appointment must be ratified by Lutheran mission boards in Uppsala, Sweden, and Leipzig, Germany, which sponsor the Tamil work. These boards are expected to announce their decision by May.

Layman Named to Post With National Council

NEW YORK.—R. H. Edwin Espy of New York, former executive secretary of the National Student Y.M.C.A., has begun work as the new associate executive secretary of the Division of Christian Life and Work of the National Council of Churches.

Dr. Espy will share responsibilities with C. Arild Olsen, executive secretary of the division. Both Dr. Espy and Mr. Olsen are laymen. Their division is the only one of the four in the National Council having top lay administrators.

Japan Church Groups Get Entry Permits for Russians

TOKYO. (RNS).—The Relief Work Department of Church World Service, in cooperation with Bishop Irenie of the Japan Orthodox Church, has obtained permits for 133 stateless white Russians to enter Japan from China. Seventy-five arrived in the month of January.

There are an estimated 15,000 white Russians living in an almost destitute state in Communist China, especially in Harbin, Manchuria. Three hundred have expressed a desire to locate in Japan.

Bishop Irenie is chairman of a committee to assist Hallam Shorrock, Disciples of Christ missionary and representative of C.W.S. and the World Council of Churches, in facilitating the entry of the Russians.

Ten Disciples Participate In First World Missions Tour

LOS ANGELES. — Ten members of churches of Disciples of Christ left here by airplane on Feb. 21 for a two-month, 30,000-mile air tour of world mission stations of The United Christian Missionary Society. Directing the tour is Miss Katherine Schutze, national director of business women's groups in the United Society's department of Christian Women's Fellowship.

The Disciples group will visit Japan, the Philippines, Hong Kong, Thailand, India, the Holy Land,

Youth Workers Attend Christian Education Meeting

—RNS Photo

Bengt-Thure Molander of Geneva, executive secretary of the World Council of Churches' youth department, center, was a principal speaker at a youth session held at the annual meeting in Cincinnati of the National Council of Churches' Division of Christian Education. Seated, left, is R. S. French, youth committee chairman for the W.C.C. and the U.C.Y.M. At right is R. Kempes of New York; standing is N. C. Thomas of Jonesboro, Ark. Both men are directors of youth work programs for denominations.

Rome, Geneva, Paris and England. In Japan, the Philippines, Thailand and India they will observe Disciples missionaries at work.

Members of this first world missions tour, in addition to Miss Schutze, are Helen G. Burke of Long Beach, Calif.; Mrs. Sarah E. Clark of Ventura, Calif.; Mrs. Idalene M. Raab of Oakland, Calif.; Mrs. Virden Mabry of Beaumont, Tex.; Mrs. June E. Stanley of Indianapolis, Ind.; Mr. and Mrs. Charles O. McAfee, Sr., of Macon, Ga.; Mrs. Earl E. Cowin of Wapato, Wash,; and Mrs. Mary E. Nelson of Creston, Wash.

Radio and Audio-Visual Conference Held in Asia

BANGKOK, THAILAND.—An all-Asia conference on Protestant radio and audio-visual work was held here from Feb. 25-March 6. One of the sponsoring organizations was the National Council of Churches through RAVEMCCO, its committee on radio, audio-visual education and mass communications. The Council contributes about $125,000 annually for such work in foreign countries to supplement similar programs by U.S. denominations.

Stage Play Commissioned For May Fellowship Day

NEW YORK.—The one-act play, "Point of Beginning," which had its premiere performance here in January, was commissioned by United Church Women for use in connection with its May Fellowship Day to be marked this year on May 6. Across the country, several hundred state and city councils of church women and other community groups are producing the play.

Its theme is geared to the May Fellowship Day's emphasis, "The Responsible Family," and deals with parents' responsibilities in teaching their children constructive attitudes and values.

"There is special significance in this occasion," said Mrs. W. Murdoch MacLeod, general director of United Church Women, in announcing the premiere performance.

"The church and the theater, once so closely associated and then long widely separated, are coming back to work together on the interests that are of mutual concern to us all."

Church Architects Meet For Annual Conference

CINCINNATI. — Leading architects from all parts of the United States met here from Feb. 23-25 with church specialists and ministers for a conference on the problems and challenges of a boom in church construction that is expected to top all records in 1955, for the third year in succession.

More than two hundred delegates met for the annual national Joint Conference on Church Architecture sponsored by the Church Architectural Guild of America and the Bureau of Church Building of the National Council of Churches.

Stressing the magnitude of the construction boom, Dr. Harry Atkinson, director of the Bureau of Church Building, cited a recent National Council survey which disclosed that six major Protestant denominations spent more than a third of their current income for church building in 1954.

Total U.S. expenditures for new churches and for remodeling and replacing out-dated buildings, he said, rose from $472,000,000 in 1953 to $558,000,000 in 1954 and are expected to reach well over $600,000,000 this year.

Sikhs Deplore Criticism Of Christian Missionaries

BOMBAY, INDIA. (RNS).—Siriomani Akali Dal, major political organization of India's monotheistic Sikhs, deplored the campaign of criticism against foreign Christian missionaries serving in this country.

Meeting at Armitsar, 300 delegates adopted a resolution assuring the missionaries of the sympathy and support of the Sikh community in their work in India.

Referring to the "villainous" campaign in certain sections of the Indian press, the Sikh sect's resolution said the drive against missionaries propagating their faith in a peaceful manner would "act as a boomerang on the much-boosted secular nature of India."

Food Parcels Aid People of Two Continents

—W.C.C. Photo

Above, Else Poruks unpacks her family's food parcel containing needed items. Her father is blind. The Poruks family was one of 126,000 needy persons or families who received parcels of American surplus food in Germany through Church World Service.

DURING the first month of 1955, more than 650,000 needy persons or families in Europe and Latin America received food parcels with the help of World Council of Churches' field offices. The packages, containing such items as cheese, beans, oil, butter, beef and gravy, rice and white flour, were gifts from the people in America sent through their government and church representatives.

Church World Service in New York was the shipper, and in each case World Council of Churches' representatives were active in the administration and distribution of the parcels.

C.W.S.—W.C.C. parcels went to persons and families in Germany, Austria, Greece, Yugoslavia, Italy, Trieste, France, Belgium, Turkey, Paraguay, Brazil, Chile and Venezuela. Germany received the largest number—126,000 parcels.

Although there were the usual snags in adhering to shipping schedules, receipt and distribution of the parcels in several European countries were reported to have proceeded smoothly.

WORLD CALL

Special Days

Apr. 3	Palm Sunday
Apr. 3-10	Easter Week of Prayer
Apr. 8	Good Friday
Apr. 10	Easter Sunday
Apr. 24	Christian Higher Education Day

International Fellowship Team Completing World-circling Tour

NEW YORK.—Four women, members of an international team, are completing a two months' tour which is taking them to a dozen countries of the world in the interest of peace and understanding.

The team, which left Los Angeles on Feb. 18, is headed by Mrs. James D. Wyker, Disciples of Christ minister and national president of United Church Women, a nationwide organization representing ten million U. S. Protestant and Orthodox church women, which is sponsoring the journey.

Visiting leading church women in selected countries are, in addition to Mrs. Wyker, Miss Josefina Phodaca of Manila, the Philippines; Miss Felicia Sunderlal of India; and Mrs. David D. Baker, editor of *The Church Woman,* official magazine of United Church Women.

Student Volunteer Movement Appoints Two Secretaries

NEW YORK.—The Student Volunteer Movement has announced the appointment of two full-time administrative secretaries to its staff to direct planning for the agency's seventeenth Quadrennial Conference on the world mission of the church. The conference is scheduled for Dec. 27-Jan. 1 at Ohio University, Athens, Ohio. The S.V.M., one of the nation's oldest ecumenical student organizations, is a unit of the National Council of Churches.

The new secretaries are M. A. Thomas of Travancore, South India, a minister of the Mar Thoma Syrian Church and a former secretary of the Indian Student Christian Movement, and Marion Baumgardner of Wellington, Tex., former Methodist missionary in India.

Announcement of their appointments was made by Dr. E. Fay Campbell of Philadelphia, chairman of the S.V.M. board of directors.

Interdenominational Churches Serve Americans Overseas

NEW YORK.—There are now more than seventy interdenominational Union Protestant churches serving an estimated 25,000 Americans and other English-speaking non-nationals in thirty-five countries around the world.

The new figure, representing an increase of six churches and about twelve hundred new adult members over the previous year, is taken from the report of the Joint Department of American Communities Overseas of the National Council of Churches.

Dr. Robbins W. Barstow, executive director of the department, described the typical community with a Union Church as having some 1,800 American government employees, missionaries and business and professional men and their families. These, plus an average of some 2,600 other English speaking non-nationals, he said, make an overall English language group of 4,400 persons, of whom an estimated 48 per cent are nominally Protestant.

The average membership in each church, he said, is 209 persons, with about 152 children in the church school. The largest overseas church is at Caracas, Venezuela, with 810 persons; the smallest, at Santa Barbara, Isle of Pines, Cuba, with 25 on the rolls.

Beneath the Spire

ERNEST E. THOMPSON, 35, pastor, First Christian Church, Macon, Ga., is president local Ministerial Association, panel member local TV program, "Let's Find the Way," and director Civitan Club . . . born at Reidsville, Ga., he became member Willie Church that closed in 1940 when Camp Stewart was built . . . in U. S. Army 51 months, advancing in ranks to captaincy; awarded Bronze Star Medal for meritorious service in Belgium and Germany . . . holds B. S. degree from Georgia Teachers' College, B. D. and M. A. from Butler U. School of Religion; studied at Special Service School, Washington and Lee U. and Edinburgh U. Divinity School while in service . . . former school teacher and pastor at Middletown, Ind., and assistant minister of Atlanta Peachtree Church before going to Macon.

Mr. Thompson

* * *

ROWLAND P. MORRIS, member of Brighton Church of Christ, Melbourne, Vic., Australia, visiting U.S.A. this spring on fourth trip abroad . . . member Brighton's official board, superintendent Bible school; member Glen Iris Bible College board and that of Austral Printing and Pub. Co.; honorary secretary Australian Christian Union Committee, which cooperates with World Council of Churches; member committee establishing Australian men's program . . . scholarship student and honor graduate, Melbourne University; two degrees in civil engineering . . . managing director following Australian firms: Morris & Walker Packaging House, Textile Cones & Tubes, Photoplates, and Paper Sales, and has interest in North Carolina textile mill . . . father, two boys, one girl; hobbies are church work and golf.

* * *

A NEW book by MRS. BIRDIE OMER, 80, is coming soon from Bethany Press; an earlier volume, *Aloe Plant,* brought $2,000 for India Mission where her sister, Bessie Madsen, served . . . born in Richmond, Va., Nov. 26, 1874, "Aunt Birdie" was CWBM organizer in Virginia; secretary, 1910-18, in Georgia; later, in Alabama, and WCTU national evangelist eight years . . . married Louis Moses Omer while he was Richmond pastor; they went to Mexico in 1900 as CWBM missionaries (he nicknamed her Birdie and their first home in Richmond was called "Bird's Nest") . . . an ordained minister, she directs (alone since husband's death in 1944) Faith Mission near Parksville, Ky.; radio and TV appearance have brought supporting gifts; *Look* magazine (Sept., 1952) had picture story . . . they toured Holy Land in 1926 and in 1935 attended World Convention in England . . . hobbies are ducks and goats which she gives Bible names from Romans 16.

Mrs. Omer

—BELL RINGER

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor*

Editorial Associates: Janet Sugioka, James L. Merrell

Evylin R. Gribble, *National World Call Secretary*

Contributing Editors:
C. E. Lemmon Edgar DeWitt Jones Barton Hunter H. L. Smith J. Edward Moseley

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The Mission to the Village

PEOPLE in the West—particularly city folk—do not remember too well that most of the people of the world live in the country. This was emphasized recently by the well-known agricultural mission leader, John H. Reisner, on his return from a four-months tour which took him to Asia and the Middle East. Speaking to a group of mission leaders on impressions of his journey, Dr. Reisner urged the sending out of missionaries technically trained to take better methods of farming, nutrition and child care into rural villages and to train others for such work.

No greater contribution to human understanding and world peace can be made than that of the trained, consecrated missionary who comes as a comrade with something to share. The work in Central India of Dr. Donald Rice and that of Samuel Maqbul-Masih as described pictorially in the March WORLD CALL illustrate this type of service. Such leaders help meet basic human needs in the villages. And they build roads of understanding. People of the villages know that they come as brothers who would help. The mission to the village is a mission of hope.

It Belongs in the Record

BECAUSE it belongs in the record, we were glad when a distinguished Protestant leader, Princeton Seminary's John A. Mackay, corrected a loose statement made to a Guatemalan archbishop by the Vice President of the United States. The statement had lifted up the Roman Catholic church as "one of the major bulwarks against communism and totalitarian ideas." Dr. Mackay pointed out that the facts of history and the present situation in Roman Catholic countries do not support such an assumption.

"In charity, but with candor and at the risk of being termed a bigot," said Dr. Mackay, "I am compelled sorrowfully to say that the exact opposite is true."

"Two decades ago," he added, "the Roman Catholic church made concordats with the totalitarian rulers of Italy and Germany, Benito Mussolini and Adolf Hitler. Today the Roman Catholic church has a concordat with, and is the chief supporter of, Francisco Franco, the totalitarian ruler of Spain and the most hated man in Spanish history."

Emphasis was also placed by the Princeton president on the fact that communism is a threat in countries where Roman Catholic influence has been dominant, particularly in Italy and in Latin America. He might have added that communism is weakest in countries of Europe and North America with strong Protestant traditions.

Dr. Mackay's comments were made at Ottawa, Ontario, to delegates from more than four million members of Presbyterian and Reformed churches at the North American Area Council of the World Presbyterian Alliance.

We repeat that what was said belongs in the record. To put it there is not a mark of bigotry but of concern for truth. Too many people have been taken in by the unexamined assumption that Protestants "go easy" on communism, while the Roman church is its deadly foe. So long as such loose statements are made there will be need to set the record straight. It is no accident that not a single Protestant country has succumbed to communism. Non-authoritarian ideas of religion create an atmosphere which makes it more difficult for *any* authoritarian idea to live and prosper.

Sound Advice from Japan

LEADING Christians of Japan recently offered some sound advice to their countrymen as they approached the recent nation-wide election. Support should be given, they said, only to candidates whose qualifications were such that their election would "assure the elimination of corruption from politics." They went on to tell how to discover such candidates. Those worthy of support were described as those who:

"1. Love justice, respect human rights and are conscientious in their political duties.

"2. Love peace, oppose war, and work for a national and world society devoid of strife.

"3. Are concerned for the poor and helpless and promote human welfare.

"4. Are of noble character and have a wholesome personal and family life.

"5. Are honest and have an interest in the spiritual side of life."

The application of such standards for judging those who aspire to public office might well be made in countries other than Japan.

His Greatest Distinction

THE death of John R. Mott (March WORLD CALL) marked the close of one of the most influential ministries in the history of the Christian religion. This Methodist layman, whose Christian service was noteworthy even in his student days of seventy years ago, was identified in support and leadership with so many truly significant Christian movements of this century and the last that merely to list them would be no simple undertaking. In more than eighty countries to which he made repeated journeys he was known as one who came with a message of good will and hope.

One of the greatest marks of Dr. Mott's genius was his capacity for seeing rare gifts in young men and women and for bringing to them something of his own vision and enthusiasm. In the Student Volunteer Movement, the World Student Christian Federation, the World's Federation of Y.M.C.A.'s, the World Council of Churches, the International Missionary Council with its world-encircling national councils, and in unnumbered other circles of comrades in a world fellowship there are large numbers of distinguished leaders on whom he laid his strong hand of influence. This may have been his greatest distinction—not that he held important offices or that he won the Nobel Peace Prize—but that his vision lives in men and women of many lands and creeds with whom he shared that which had been given him.

When We Listen as Well as Speak

ONE of the most penetrating interpretations of the nature of the fellowship of the World Council of Churches was that made in a report to the Dutch Reformed Churches of Transvaal and of the Cape by its moderator, C. B. Brink, upon his return to South Africa from the Evanston Assembly. Dr. Brink revealed that for a time the Dutch Reformed delegates asked themselves whether their church should remain in the World Council when, over their protests, the Assembly approved a report which "contained a clear and strong condemnation of our conceptions and practice," especially in the matter of segregation. But they decided that they should and must stay in. Apparently they saw within the unity expressed in the World Council, room for substantial differences even on matters of deep importance.

Despite their disagreement with some of the Evanston findings, the South African delegates, according to Dr. Brink, felt that they "would take an enormous responsibility if we should now decide to withdraw from this fellowship of churches which until now has been the purest expression of the unity of the Christian church and may well prove to be moved by the spirit of God." They refused to take on themselves this "enormous responsibility" for creating a break in fellowship. From Dr. Brink's report we quote these further comments on the nature of Christian fellowship:

"After all, we believe in the unity of the church of Christ. This opportunity to act according to our belief must not be left unused. Our place is inside the community of the faithful and not outside it. . . .

"Our membership in the World Council of Churches puts us in stimulating contact with the prevailing opinion in all Protestant and non-Catholic churches. This submits us to a challenge from a wider circle and forces us to the beneficial discipline of constantly examining ourselves and testing ourselves, our opinions and our baffling problems by the word of God. . . .

"The truth of God is not the monopoly of a particular church, not even our own beloved church. We must be ready to recognize this and to come together in Christian tolerance and forbearance with other believers, not only to say what we have to say, but listen when others speak and to consider whether in their words we do not by any chance hear the word of God."

THESE profound words have meaning for people of all churches. There must be room in the Christian fellowship for widely divergent points of view. *This is possible only if we come together to listen as well as to speak.*

Multiplying the Values of Study

ONE of the most hopeful aspects of present-day Christian experience is the manner in which people of many churches are carrying on serious study together. The work of the Division of Studies of the World Council of Churches is a foremost example of this. This division was created at the Evanston Assembly. It includes the Research Department of the International Missionary Council and serves that body as well as the World Council in its program.

The world-wide, as well as the interdenominational character of the study program, is illustrated by the announcement of regional study conferences to be held in 1955 in India, Brazil and Europe. Similar meetings in other countries will be projected.

Among the major study themes which have been approved by the World Council are the following:

1. A doctrinal study on Christ and the church;

2. An intensive study of Christian responsibility in technically underdeveloped areas;

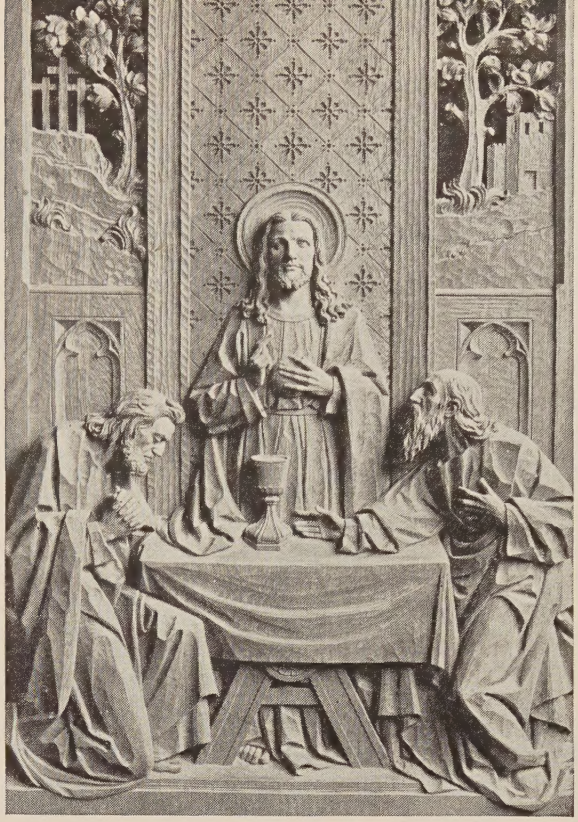
3. A study of Christianity and non-Christian religions;

4. A study of lessons to be drawn from the past and present position of Christianity in China.

THESE themes illustrate the scope and vitality of the interests with which this program is concerned. It is of prime importance that the results will make available, not just the thinking of single segments of the church, but also the comments of serious students from widely scattered lands and many points of view. This multiplies the value of the projects.

This Is the Victory!

By F. W. WIEGMANN*



ON Easter we understand perfectly that life does not consist of the abundance of things we may or may not possess. Were that so, Jesus would have been a poverty-stricken nobody. Life consists of those intangibles of the spirit without which life is reduced to mere existence. The resurrection of Jesus Christ is the victory of life, not the extension of existence. We are not and cannot be content with mere existence, no matter how abundant and how pleasant it may be. We must have life, life such as we see in Jesus Christ. It is the victory of that life which we celebrate.

HERE was hope triumphant over despair. Those who hoped in God, those who longed for the coming of his kingdom on earth, were crushed to despair by the events of Holy Week. The Cross was the seal of that despair. It made them say to each other, "We had hoped that he was the one to redeem Israel . . . ." That hope was gone now and despair, like a fog, shrouded them. But as two of them walked to Emmaus, that fog was dispelled by the touch of his presence. Only the living Christ could have done that.

If we would have life today we too must hope, for hope is a necessary quality of life and without it we merely exist. But our hope must be in *him*. These disciples remembered how their hope had given way to despair, and they were ashamed. But they were wise enough to be ashamed of their despair, while some in our generation have been ashamed of their hopes. Certainly men will disappoint us, but our hope is not in what men will do. Our hope is in what God has done in Christ.

HERE was courage triumphant over fear. Courage is not the absence of danger or the guarantee of safety. Rather it is the scorn of danger and even the neglect of safety. The poet reminds us that cowards die a thousand deaths, brave men but one. The very disciples who hid behind locked doors were the same men who later stood up in public, and pointing the finger of accusation at the crowds said, "You by wicked men did crucify and slay Jesus of Nazareth whom God raised up." The fact that Christ was risen gave them courage to live as he had lived. They knew that God would vindicate them even as he had raised Jesus from the dead.

Let us be done with our fears. Danger will not pass, for it is a condition of life. But fear can give way to courage, and high adventure can take the place of fearful cringing. One of the tragic notes of today is the sense of uncertainty that haunts men. The conditions that breed this uncertainty are to be deplored and attacked, but the mood of uncertainty which results in holding life in abeyance, fearing to commit ourselves or make decisions, is a kind of fear that paralyzes life.

Seldom do we stand in danger of our lives, but we are constantly in danger of losing our will to live triumphantly without fear. Worse than the fear of death is the fear of life that haunts millions today. Men can defeat themselves and each other but they cannot defeat the eternal purposes of God. When a man builds his life on the certainties of God he can face life with courage. Fear deadens but courage makes alive.

HERE was love triumphant over hate. Jesus died as he had lived and as he had taught others to live. He died refusing to hate even those who crucified him. It was not weakness or sentimentality that made him refuse to hate, but the ruggedness of a love so strong that not all the hate in the world could break it. His was not a sheltered life. He lived among the hard realities of sickness, poverty, insanity, stupidity and deliberate evil. He did not pass them by nor say that they did not exist except in the mind. He saw them for what they were—facts of human life. He met each and all with love.

Now let us be honest with ourselves and with the record. Love did not work one hundred per cent. Certainly it did not work with the rulers in Jerusalem nor with the soldiers who nailed him to the cross. But the important thing is not that it failed with those who did not comprehend it. We celebrate the fact that it did work with him who loved—love did not fail the man who used it!

Let us be assured of this today: those who live a life of love will live a victorious life, they will die a victorious death, and they will be raised up for a victorious eternity. This is the victory that overcomes the world.

*Dr. Wiegmann is minister of the Downey Avenue Christian Church, Indianapolis, Indiana.

Help Wanted!

The Church Must Minister More Adequately to Servicemen Overseas

By WILLARD M. WICKIZER*

IT was a bright fall morning in 1954 as we climbed aboard a MATS C-54 plane at National Airport, Washington, D. C.—the "we" being Chaplain (Maj. Gen.) Charles I. Carpenter, Chief of Chaplains of the Air Force, two of his staff, three representatives of the Division of Foreign Missions of the National Council of Churches of Christ in the U.S.A., and three representatives of the General Commission on Chaplains.

At half past eight our plane wheels left the runway and we were off for a twenty-day trip that would cover twenty-five thousand miles and take us to Alaska, Japan, Korea, Okinawa and Hawaii.

Purpose of Trip

The primary purpose of the trip was to investigate moral, social and religious conditions involving American military personnel and their dependents in the Far East, and to study the needs and possibilities of developing off-base service programs in cooperation with the national Christian movements in the various countries. Our trip was made on the invitation of Hon. Harold E. Talbott, Secretary of the Air Force, and was arranged and conducted by Chief of Chaplains Carpenter.

Approximately three millions of our young men and women are serving in the nation's defense establishment, one-third of whom are stationed in overseas bases and camps. Currently such bases and camps are located in sixty-seven foreign countries. Never before has a nation had such a large military establishment so widely scattered throughout the world as does America today.

Face Temptations

The situation is such that hundreds of thousands of our young people are forced to live in strange and unnatural environments. They are required to dwell in lands whose customs are totally different from those in America. They face temptations for which there is nothing in their previous experience to prepare them. In many instances their conduct is a reproach to our nation. Often they return to the United States with a distorted and false impression of the people of another nation, for they have seen only the lowest classes of the nation in which they have sojourned.

Actually our trip to the Far East was "sparked" by an invitation from Japanese leaders of the United Church of Christ in Japan who sent an urgent plea to American Christians to "come over and help us." These Japanese Christian leaders were concerned about the situation that had developed in their nation. As early as March, 1953, they had opened under their own resources a servicemen's center at Kure. Out of this experience they had projected seven other such centers but lacked the resources to launch and maintain them.

During our first day in Japan we held a conference in Tokyo with some Japanese Christian leaders and missionaries. Rev. Yoriichi Manabe, chairman of the social problems commission of the National Christian Council of Japan, stated the problem to us in the following words:

"Members of the Armed Forces who have high moral standards must be puzzled as to what to do when they leave their camp areas. As soon as they step outside the gate they are approached by pimps and prostitutes who try to tempt them to immorality. In order to prevent this it is necessary to have a place where these men can be warmly welcomed and entertained in a wholesome way."

Outlines Possible Program

He then proceeded to outline the following five steps that might be taken by the Christian forces in Japan:

They could choose or construct a suitable place where servicemen would feel free and happy to come.

They could mobilize the support of local church members and church young people to share in this wholesome association.

They could satisfy the servicemen's interest in things Japanese by presentations of typical music, dance, tea ceremony, flower arrangement and other forms of Japanese art.

They could open Japanese homes of as many types as possible in order that the men may experience family fellowship through eating meals together with Japanese families.

They could arrange for servicemen to go together with local Japanese people on picnics or on guided tours of scenic spots.

A Brave Proposal

To Americans, accustomed to servicemen's programs in our own camp communities, this seems like a very simple program, but it is a brave and daring thing for Japanese Christians to propose. The Japanese are not accustomed to opening their homes to outsiders as are Americans. To propose that a stranger shall be invited into a home for a family meal is most unusual. For a young woman to be seen on the street with an American serviceman labels her a prostitute in the eyes of her fellow Japanese. Even for a church to sponsor a social gathering involving American servicemen and Japanese young people is to cause it to be suspect by

*Dr. Wickizer, chairman of the division of home missions of The United Christian Missionary Society, is executive secretary of the Committee on Military and Veterans Services of Disciples of Christ, and chairman of the General Commission on Chaplains.

Several members of the commission to the Far East are shown at an Air Force base in Korea. Seated, from left to right, Elmer Fridell; Colonel Earl E. Bates, Commander of the 58th Fighter-Bomber Wing, K-2; Bishop Henry I. Louttit, and Lt. Col. Tyrus Kirk. Standing, from left to right, Wallace C. Merwin; John Corbin; Chaplain (Maj. Gen.) Charles I. Carpenter, Chief of Chaplains of the Air Force; Willard M. Wickizer, and Marion J. Creeger.

—USAF Photo

many Japanese. And yet, Japanese Christian leaders have dared to propose such a ministry to our young men and women stationed in their country!

In Korea and Okinawa conditions beggar description. National culture that might be of interest to American service personnel is almost nonexistent. The Christian enterprise in these countries is lamentably weak due to the ravages of war. Any program developed in communities adjacent to our military establishments will have to depend largely on American initiative and completely on American leadership and financial resources.

It should be said that everywhere we went we found chaplains and line officers greatly concerned over the morals of their men. Base commanders took time out of their busy schedules to discuss with us at length their problems of morale and morals and to tell us what they are doing in an effort to meet these problems.

Cannot Be Confined to Base

Almost without exception, on-base social, recreational and religious facilities are magnificent—far beyond anything to be found at military installations in the United States. If American servicemen abroad could be confined to their bases they would find everything there that they needed for wholesome existence and would be shielded from many temptations. This, however, cannot be done. Just as in America, servicemen are anxious to spend their leisure time off base and away from a military atmosphere. It is during their leisure time, off-base periods that they come in contact with the prostitutes, the drug peddlers, the gamblers and their ilk. But it is also during their leisure time that Christian forces can bring our servicemen into contact with the best of indigenous culture.

Recently the Far East section of the Division of Foreign Missions of the National Council of Churches of Christ in the U.S.A. and the General Commission on Chaplains have created a joint committee to sponsor a Christian service program for American military personnel in Japan, Korea, Okinawa, the Philippines and Hong Kong. The Committee on Military and Veterans Services of the Disciples of Christ has already advanced $5,000 to this committee to assist in the support of such a program in Japan. Later additional grants will be made in support of such a program in other far-eastern countries. It is also possible that personnel will be supplied in certain instances.

The fact that we have a million military personnel and an additional group of perhaps 100,000 dependents living in foreign lands today places upon the Christian enterprise a new responsibility of staggering proportions. For good or for ill this great body of servicemen and women constitutes the greatest witness America is making throughout the world. In their hands, too, will rest in large measure the religious, social, moral and political future of the United States.

The Protestant church dares not simply bid this vast army of young people good-by at dockside and supinely await their return to the homeland. It is not even enough that it supplies chaplains to accompany overseas contingents. It must extend its direct ministry and concern to the men and women who are serving with the military establishment in foreign lands.

Atlantic City, N. J. (RNS).—Chapel attendance in the Army, Navy, and Air Force reached a total of 43,316,323 during the past year, it was reported here to the 37th annual meeting of the National Lutheran Council. It was also reported that the overall number of ministrations by about 3,000 chaplains numbered 93,867,070.

Attending dedication services in the Yakima Indian Christian Church on February 6 are, left to right, Charles Addleman, Oregon state secretary, Mrs. Van Doren and Earl Van Doren, Washington state secretary.

"This Church Can Help Our People"

Yakima Indians and Their Friends Dedicate a Church near White Swan

PHOTOS and STORY

By LOUISE MOSELEY*

WHEN the Yakima Indian Christian Church was dedicated on Disciples of Christ mission property near White Swan, Washington, February 6, one of the tribal leaders said, "We are glad to have this church here because it can help our people." This was the spirit of the occasion.

Friendly interest in the new church was shown in widespread church and community representation at the three services on dedication day. Church people came from fourteen towns in Washington and Oregon. Several members of the Yakima Tribal Council and officials from the Indian Agency at Toppenish were there.

Among those who gathered in the new building on dedication day were Indian families from many miles across the reservation, as well as the thirty-four school children who live in the mission dormitories. In the afternoon service, a crowd of some five hundred people overflowed the sanctuary and nearly filled the basement fellowship hall. That hundreds of others were there in spirit was shown in letters and telegrams of good wishes which were read from Disciple church members across the country.

Earl H. Van Doren, secretary of the Washington Christian Missionary Society, preached in the morning worship service. He pointed out that this church building without people in it would be meaningless. "This building," he said, "is an evidence that the church is here. The church is really a fellowship of God's people." Also taking part in the morning service of dedication was Charles H. Addleman, secretary of the Oregon Christian Missionary Convention.

Orval D. Peterson, pastor of First Church, Yakima, Washington, gave the dedication address in the afternoon service. W. F. Turner, a former pastor at Yakima and secretary-emeritus of the Washington Christian Missionary Society, told the assemblage that he had dreamed of a church for the Indians as far back as 1915. Also among visitors attending the services were Mr. and Mrs. Dallas Rice, former directors of the Mission at White Swan.

Washington ministers taking part in the afternoon service were Ocie Griffith, Broadway Church, Yakima; Fred Towne, Ellensburg; J. Raymond Fite, Christian and Congregational Cooperative Church at Toppenish, and Harry E. Gardner, Wilbur Memorial Methodist Church of White Swan.

Keys to the new building were formally presented by William W. Nettleship, Yakima, Washington, contractor, to Mrs. Alice G. Buckner of Indianapolis, executive secretary of the department of institutional missions of The United Christian Missionary Society. Mr. Nettleship was publicly thanked for the personal attention which he had given to economical and creative construction of the building. Malcolm L. Norment, pastor of the church and director of the Yakima Indian Christian Mission, accepted the keys from Mrs. Buckner.

Mr. Norment explained that the Indian church is

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The choir, directed by Mrs. Malcolm L. Norment, sang special numbers and wore new robes at the dedication day services. Several of these women had lived at the Mission at one time.

*Mrs. Moseley is director of interpretation for The United Christian Missionary Society.

Disciples Cooperate In India

A Missionary Tells How The India Mission Works With Other Communions In the Fields of Literacy and Education, Agriculture, Medicine and Evangelism

By DONALD A. McGAVRAN*

—Photo by Archie Lieberman from Black Star

Symbolic of Disciples cooperation in India is this group shown at the Evanston Assembly of the World Council of Churches last August. From left to right, Metropolitan A. N. Mukerjee of Calcutta, Anglican; Mrs. Mae Yoho Ward, executive secretary in the division of foreign missions of The United Christian Missionary Society of Disciples of Christ; Dr. R. B. Manikam, Evangelical Lutheran, joint secretary of the World Council of Churches and the International Missionary Council; and A. Dale Fiers, president of The United Christian Missionary Society.

As I travel among the churches I am frequently asked, "Is the India Mission of Disciples of Christ doing much cooperative work?" Sometimes the question comes from one who feels that we should do a great deal such work, merging our identity, as it were, with other Christian brotherhoods in common tasks. Sometimes it comes from one who feels that cooperative work is, in a way, an abandonment of our own position.

Every member of the Christian churches in America has the right to know the facts about the cooperative work being carried on by the Disciples India Mission. Let me describe what is actually being done.

Our oldest venture in cooperation in India is probably the Mission Press at Jabalpur which for over forty years has printed large numbers of books, magazines, annual reports, tracts and Bible portions for all the brotherhoods at work in central India. I do not know what the Christian cause in that part of the country would have done without our Press. Even some independent missions have greatly benefited by its work.

The Disciples of Christ started a weekly paper at the Press many years ago. It filled such a need that other missions joined in undergirding it financially, providing writers and obtaining subscribers. This weekly is the only newspaper read by many Christians of many denominations. It prints not only the news but also Sunday school lessons and articles on the life and work of the church and the Christian community. The Mission Press is owned by the Disciples Mission.

In 1929, the decision was made to set up a Christian High School where the Christian students would always constitute more than half of the total student body and where the staff would be largely Christian. So the Disciples and Methodists each gave up a school where they had a small number of Christian boys and began jointly to maintain the Christian High School of Jabalpur. Here, with superior resources, a superior type of Christian education could be given. This school has prospered through the years and many of our present leaders are graduates of it. Better education with

*Dr. McGavran, now in the United States on furlough, is a missionary to India with The United Christian Missionary Society.

less cost to our Mission has been obtained for our boys.

Before 1933, the Disciples supported a small tuberculosis sanatorium at Pendra Road, which had been set in motion by the faith and courage of Dr. Mary Longdon. When the depression came in 1933, we invited other missions to cooperate with us in directing the sanatorium, even if they could not help with the finances. This they gladly did.

Once unionized, the sanatorium, under the able leadership of Dr. Elizabeth Lutz of the Disciples Mission was able to obtain considerable government grants for building and maintenance. It continues to render useful service both to the churches of the mid-India area and to the non-Christian communities.

Church Has Benefited

The Disciples India Mission owns the property. The medical staff is made up largely of our own Christian church members. The church in Pendra Road has been greatly benefited by the presence of the large union institution which costs the American churches practically nothing each year beyond the services of one missionary.

A cooperative annual convention for the deepening of the spiritual life is held each year in the Bilaspur District. The convention is managed entirely by the churches of our section of India. Five communions are represented on the managing committee. Two of our Indian ministers, G. Samuel and B. Sadhu, have had for many years a leading part in the direction of the Convention. Hundreds of Disciples attend every year. There is a united communion service each year. No ecumenical gathering could present a more united Christian front.

Vellore Trains Christian Doctors

The training of physicians is a task which one mission could not possibly undertake alone. Consequently many missions have banded together so that the church can train its own sons and daughters as doctors. If it were not for the All India Medical School at Vellore, the Christian community would seldom be able to get any of its members into the medical schools run by the government. Since medicine is so very well paid, there is a tremendous rush for the few seats available and Christians would seldom have been admitted. At Vellore, enough Christians are being trained that the witness of Christian hospitals can continue more or less regardless as to whether missionary doctors are sent to India.

Dr. Rambo Heads Eye Department

Our India Mission cooperates in the Vellore School. For many years we have loaned it the services of Dr. Victor Rambo who heads its eye department. Our Mission owns no property in Vellore.

The All India Nursing Association, too, asked Miss Alice Clark of the Disciples Mission to be its All India Secretary. We are proud to have such a part in these important union aspects of the ministry of healing in India.

Our Central Provinces Mission is one which lit on a very stony field. After 70 years of work, our total church membership is 3,500. These members are organized into about 20 churches, which require about 20 pastors. The evangelistic work requires about 45 preachers. Of these 65 Christian workers, a few die or retire each year. To replace them, others must be trained. But no mission of our size can run a Bible college to turn out perhaps three graduates a year. That would be a most uneconomic use of the sacred gifts of the American churches. This same problem of training a small number of pastors and evangelists faces other missions in our stony area.

Those men who will become village pastors or evangelists, men with a grade school education, are sent to the Union Bible School at Janjgir where the staff is largely Mennonite. We are pleased with the sound, earnest, Bible-centered teaching our boys get there. We are well represented on the managing committee, keep a close relationship with the entire program, and send our own ministers and missionaries there each year to conduct special courses.

Our men with college education are sent to Leonard Theological College at Jabalpur where we are represented on the board of managers. Samuel Maqbul-Masih, now directing the Abundant Life program of village work, is a graduate of Leonard Theological College.

Share in Agricultural Work

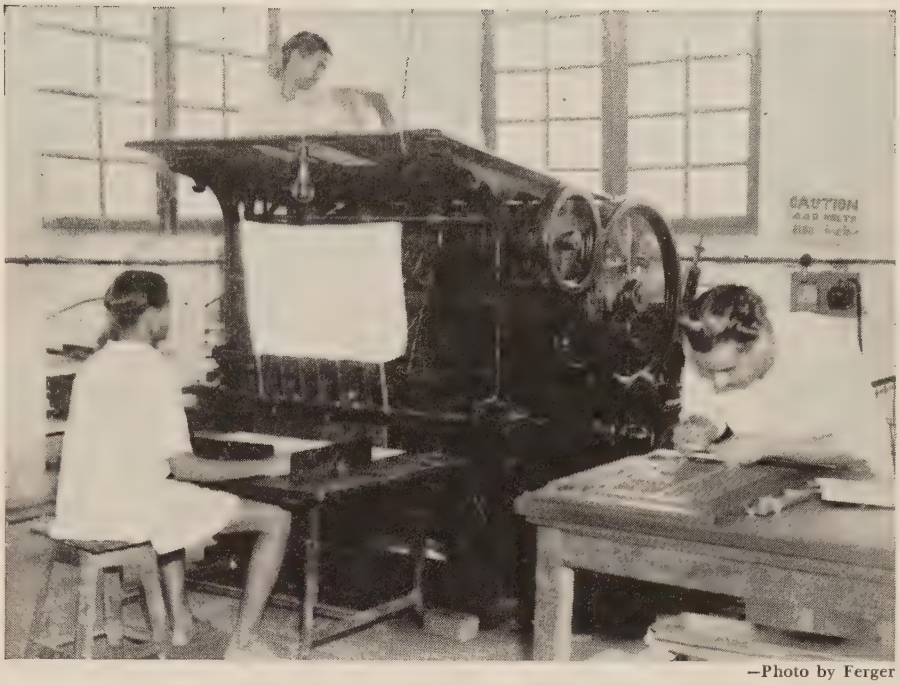
In agricultural development, Disciples share in the great work being done at Allahabad. We make an annual contribution of $2,250 to that great enterprise and appoint a member to its managing committee. In return Allahabad Agricultural Institute, which leads the rural thinking and planning in much of India, loans us a trained extension agent and supervises his work. The agent lives in the church headquarters of Takhatpur and serves not only the rural churches near there, but also the entire mission. This is a two-way cooperation which has been mutually beneficial.

The Jackman Memorial Nurses Training School at Bilaspur, led by Miss Ruth Mitchell and Dr. Hope Nichoson, admits girls from many different missions both to its undergraduate school and to its graduate courses. Disciples carry the teaching load for the former, but in the latter we enlist the aid of missionaries from other communions.

Individual Enterprises

In addition to these enterprises managed by union committees on which the Disciples are represented in varying strengths, there should be mentioned a great number of cooperative enterprises in which individual Disciples missionaries have played a leading part for years. The work of T. N. Hill and Fay Livengood in connection with the language examinations, the leadership given by Samuel Maqbul-Masih, Kenneth Potee, George Singh, P. D. Sukhnandan and others in the provincial councils and in the National Christian Council deserves special mention.

Others have served as special representatives on various commissions, pastored the Union Church at Landour, run the North India Tract and Book Society, been on the managing committees of the Sunday School Union and the Christian Endeavor, and trans-



—Photo by Ferger

The Mission Press at Jabalpur is one of the oldest cooperative projects of the Disciples of Christ in India. Started in 1904 with a little hand press, it now has a staff of forty employees and prints large numbers of books and magazines for all communions at work in mid-India. Ewart Thomas, British Baptist missionary who joined the Disciples India Mission staff in 1954, has taken over the work of press superintendent. One of the several electric presses is shown at right.

lated or written books used by many missions. All these activities and more serve to illustrate our keen interest in the general welfare of the Christian cause.

In the foothills of the mighty Himalaya Mountains, at an elevation of six thousand feet, the Disciples India Mission together with some fifteen other missions maintains a Christian American school. To it come not only missionaries' children, but those of the embassies of New Delhi and many sons and daughters of leading Indians. Because of it, missionaries who have children in the upper grades or in high school can remain at their work in India. Otherwise they would usually have to return to the United States to educate their families.

We contribute a teacher to the staff and two members to the managing committee of Woodstock. The three daughters of Madame Vijaya Lakshmi Pandit, president of the United Nations last year, were at one time students in our Woodstock School.

In connection with Woodstock is a union hospital to which Disciples make an annual grant and on occasion contribute the services of a missionary.

Churches Grow in Orissa

Our youngest union enterprise is a venture in church multiplication. In Orissa there is a group of churches where there has been great growth in the past. But the fathering mission, the Baptist Missionary Society of London, has not had the resources to promote maximum growth, to train an indigenous ministry, to give the children of the church an opportunity to go to school, to keep the members of the church healthy, and to see that half the babies born do not die. As a result, the growth of the church had slowed to almost nothing.

The British Baptists asked us to come and join forces with them in nurturing and expanding this potentially growing church. We did so. So now the Baptists and the Disciples are jointly assisting an autonomous indigenous growing church of about 14,000 souls. Under this scheme of united evangelism the growth of the church has been markedly accelerated. The two missions are establishing "Christian churches" and the mode of baptism is that practiced in the New Testament. Cooperation has already yielded some splendid results. Fifteen new churches, which would otherwise not even have been born, are now in flourishing condition. God has greatly blessed the enterprise.

Valuable as cooperation is, it too must be subjected to the test of all mission work—does it assist the churches to multiply? Cooperation which does not help the churches to multiply is only a better way of doing work which does not need to be done. But when it can be proved that cooperative work actually does help the churches to multiply, then it is an extremely useful device.

A Valuable Venture

Cooperation gives more work for less money, demonstrates the way of mutual love and service, and gives training in this way of living. Measured by this standard it is obvious that the cooperative work in Orissa is a most valuable venture and should be strongly supported.

Cooperative work? Yes, believing that we are commanded to love the brethren, endeavoring to make money from America do the maximum amount of work, and earnestly desiring the welfare of the household of God, we are doing cooperative work on many fronts.

We should probably do more. The cooperative aspect of our work does not account for 10 per cent of our India budget, nor 10 per cent of our missionaries' time. The value of ventures in cooperative church multiplication should be especially emphasized. As opportunity offers, however, the Disciples in India can be counted on to undertake both union work to multiply churches and union work which will prove indirectly advantageous to the church of Jesus Christ in India.

"This Church Can Help Our People"

(*Continued from page* 10)

a Capital for Kingdom Building project of the United Society. Churches across the country as well as those of the Pacific Northwest, he said, are helping to underwrite construction and furnishings.

Built of cedar logs, the Indian church is suited to the rough, open country of the Yakima reservation. Viewed from mission buildings several hundred yards away, the yellowish-brown structure stands out against a range of blue hills that borders the valley. In the steeple hangs a bell given by the church at Anaconda, Montana. Though its tones are lost on winds that sweep across the valley, the bell resounds thoughout the building and the Indian children love to ring it.

Inside walls of the sanctuary, left unfinished as an economy measure, offer an interesting effect with yellow-brown logs and white caulking. Simulated wrought-iron light fixtures show crosses against a luminous white background. Two fireplaces, one in the fellowship hall and the other at the rear of the sanctuary, symbolize the church as a Christian family fellowship. A fire crackling on the hearth in the fellowship hall added to the friendly informality of dedication day.

Covering the communion table is an altar cloth of white, unsmoked buckskin, bleached by an Indian process which uses brains of the deer. This fringed cloth, decorated by one of the Indian mothers, has a cross of bright blue and red beads and a narrow beaded border. Offering baskets used in the new church are of woven cedar root with patterns in dyed grasses.

Mission Staff Was Busy

The mission staff was busy from dawn until far past dark on dedication day. Mrs. Malcolm L. Norment played for services and directed the choir of fifteen Indian women and older youth. This group sang in public for the first time, wearing new robes which had been earned by youth of the Mission with performances of a Christmas pageant in several Washington churches in December.

Kenneth Harleman and Oscar Hoovan of the staff, with older boys of the Mission, ushered and served as deacons in the morning communion service. Mrs. Harleman supervised several girls who served refreshments in the fellowship hall following the afternoon program, and Mrs. Hoovan kept the guest book in which nearly four hundred names were registered.

In the evening a song service was held and a religious film shown. After the evening service closed and the church door was locked for the night, staff members agreed that dedication day had been all they had hoped it would be.

The night before the dedication, the mission staff met together for a period of meditation and prayer for the church and the people of the Yakima reservation. In the mood of that brief devotional, the mission workers ask Disciples of Christ everywhere to "join us in praying that the Indian people will accept this building as their church home and that through it more of them may be led to Christ."

PAROCHIAL schools still seek public funds. In Vermont and in Missouri, bills were introduced in current sessions of the state legislatures to provide money for bus transportation for children attending church-related schools. In both states it has been declared unconstitutional to do so under existing laws. In both states certain church authorities seem determined to force the issue of public support for parochial schools by arranging for the introduction into the legislature of bills that would legalize it.

LOWERING the bars to international trade is a must for world peace and for the economic health of the nations of the world, including our own. Such has been the conviction of informed Christians for many years. In 1953 the Cleveland Conference on the Churches and World Order spoke its mind saying, " . . . We believe that Christian citizens should work for the growth of world trade and the gradual reduction or elimination of artificial barriers to trade. Accordingly, it is our conviction that the United States should reduce or eliminate import tariffs and trade quotas."

President Eisenhower's trade program embodied in H.R. 1 presently before the Congress is a move in this direction and as such deserves all the support that Christians can give it.

Trade with Red China, while not a popular idea at the present moment, is nevertheless a necessary corollary of the general idea already mentioned, that world peace and prosperity are based—among other things—upon world trade. It has, of course, already been broached by a number of administration spokesmen, and as soon as the Formosan issue dies down a bit we may, and should, look forward to hearing more of it.

THE militarization of America is proceeding on its way. House Resolution 3005, to extend the draft four years, and House Resolution 2967, to initiate Universal Military Training and create a permanent reserve force of some seven million men, are illustrative of Pentagon thinking, and their popular support is indicative of our general population's lack of thinking. H.R. 3005 attempts to hold on to the gains made by the military on the basis that we are in the midst of a "chronic emergency." H.R. 2967 proposes to extend military control and indoctrination much further. It is to be noted especially that H.R. 2967 represents *compulsory, universal, peacetime military conscription* and that many features of the proposed law are *permanent.*

THE fix-it-yourself fever which has seized so many Americans in the last fifteen years and has led to the development of whole new industries designed to provide the handy-man-around-the-house with appropriate tools and materials is one of the hopeful signs of the times. Not only does it underscore the growing interest of Americans in their homes, but it also points to the widespread development of a number of exceedingly healthy leisure-time activities.

Dr. Bader

From Every Continent They Come

Toronto Prepares a Royal Welcome for Disciples of Christ Who Plan to Attend the Fifth World Convention Next August

By JESSE M. BADER*

ANY occasion is significant which brings Christians together in these days from the four corners of the world. At a time like this when the centrifugal forces of the world are at work seeking to pull peoples apart, it is necessary for Christians to put the centripetal forces to work to bring peoples together. In human relations it is the responsibility of Christians to build bridges—not to dig chasms; to emphasize brotherhood—not to build barriers.

Churches in 30 Countries

The Fifth World Convention of the Churches of Christ (Disciples), to be held in Toronto, Canada, August 16-21, 1955, has for one of its purposes the building of bridges and the strengthening of the ties of brotherhood. Disciples are a world brotherhood with churches in 30 countries and a total membership in these churches of 2,045,000.

The World Convention was organized at Washington, D. C., in 1930. Since that time it has met in Leicester, England, in 1935; in Buffalo, New York, in 1947, and in Melbourne, Australia, in 1952. The World Convention is the only organization among Disciples of Christ which binds our entire brotherhood in 30 countries into one great fellowship of faith and love.

35 Delegates from Australia

There are 40,000 members of our churches in Australia. Already 35 delegates have booked their passage by plane or ship to come to Toronto. Among these are such well-known leaders as C. G. Taylor of Melbourne, editor of the weekly, *Australian Christian;* Albert Anderson of Adelaide, secretary of the Foreign Missions Committee and one of the six vice-presidents of the World Convention; Fred Lee of Melbourne, a businessman and a lay preacher; Howard Earle of Melbourne, secretary of the Federal Conference of Australia; Sir Philip Messent of Adelaide, one of the noted surgeons of the commonwealth, and Principal A. W. Stephenson, head of the College of the Bible at Sydney.

A large delegation from Great Britain is coming to Toronto. They will leave Liverpool on August 5, on the *S. S. Empress of Australia.* This ship will land at Montreal on August 13 and will be met by a special welcoming committee from Toronto which will accompany the delegation by train to the World Convention city.

Among those in the British delegation who are well known to many Americans are Mr. and Mrs. William Duncan, Glasgow; Mr. and Mrs. Alec Scott, London; Mrs. Charles Green, Manchester; Mrs. A. C. Montgomery, Birmingham; Mr. and Mrs. William Baker, Edinburgh; Mr. and Mrs. Fred Carmichael, Leicester, and James Jenkins, Glasgow.

The Honorable and Mrs. Garfield Todd of Salisbury are coming to Toronto from Southern Rhodesia. For more than twenty years they have been missionaries of our New Zealand churches in Southern Rhodesia. Last year the people elected Mr. Todd as their Premier because of their high regard for his abilities as a Christian leader.

From South Africa, Mr. and Mrs. Basil Holt will come to Toronto to represent our churches there. Along with them will be Bernard Barron, who is now studying for the ministry at the School of Religion, Butler University, Indianapolis.

Other Visitors from Abroad

A partial list of other visitors to the World Convention from abroad includes Arturo Andrade of Mexico; Mr. and Mrs. Peter Solomon, Mrs. Deborah Peters, and Lalit Kumar Sirati of India; Eduardo Malones and Aurelio de Castro of the Philippines; E. W. Hunt of Jamaica; Taiji Takahashi of Japan, and Eusebio Rodrigues Feliu of Argentina.

About 60 active missionaries from many countries will be present at Toronto. They and the nationals present will occupy the convention platform in the Maple Leaf Gardens on Wednesday evening when they will be presented by countries. Garfield Todd will be the speaker on this missionary evening.

Hillcrest Church Is Host

One of the most courageous congregations of our world brotherhood is the Toronto Hillcrest Church. With a membership of less than 500, it is providing fifteen committees responsible for the local preparations for the World Convention. It is also entertaining in the homes of the membership all the overseas delegates, the nationals from abroad and the active missionaries for room and breakfast without charge. Such an undertaking is not only courageous—it is most generous on the part of this one congregation.

From Canada Disciples will come to Toronto in large numbers. The registration goal in Canada is 2,000. This goal represents 25 per cent of the total membership of our Canadian congregations. Oliver McCully, the All-Canada Secretary, is giving considerable time to the promotion of interest and attendance from the land of the Maple Leaf.

*Dr. Bader is general secretary of the World Convention of Churches of Christ (Disciples).

From the United States, Alaska and Hawaii, Disciples will come to Toronto. They will come in large numbers by automobile, trailers, trains and planes. Arrangements are being made for delegations to travel in special Pullman cars from Seattle, Los Angeles, San Antonio and Jacksonville. Some churches are planning for their delegations to travel together in automobile caravans.

The children are coming to Toronto. Special arrangements are being made to provide them with a program consisting of a Daily Vacation Bible School, directed play, corporate worship, motion pictures and trips to the zoo, museum, Casa Loma and other interesting places. This Fifth World Convention is to be a family convention. The local committee will provide an attractive program and supervised care for children 14 years of age and under. Lunch will be served the children each day. Some 700-800 are expected. The registration fee for the children is $7.50 each, which includes the daily lunch, for the entire convention period.

Plan your vacation with a purpose. Canada is one of the greatest vacation lands in all the world. The program committee of the convention urges everyone to take his vacation either before or after the convention but not during the week of the convention. It is most important for the success of the convention that every person who comes to Toronto should plan to come for the first day—Tuesday, August 16 and remain all the way through, until the closing communion service on Sunday afternoon, August 21. There are housing accommodations for all who come, and these are available at a price range within the reach of everyone. Edgar G. Burton of Toronto, president of the World Convention, says, "A royal welcome awaits all who come to Canada for our great convention."

Mt. Beulah Is the Answer

Disciples Launch a New Phase of Their Home Missions Program

By JAMES H. BEHLER*

IF you should draw a circle with a radius of 120 miles around Edwards, Mississippi, you would find within that circle a greater concentration of Negro Americans than in any other area of similar size in the United States. For more than seventy-five years, Disciples of Christ have been working in this area, endeavoring with Christian love and concern to promote the social and spiritual welfare of the people living in and around Edwards.

With the completion of the merger of the academic activities of Southern Christian Institute with Tougaloo College, a Congregational Christian school at Tougaloo, Mississippi, the home missions program entered into a new phase of activity. As a result of the merger, the program of the Disciples of Christ in this area has neither been closed nor lost but has rather expanded in outreach.

This new phase of the Disciples program on the campus at Edwards was launched under the name of Mt. Beulah Christian Center. According to some near-by residents, this name is derived from the original name of the plantation. Another record states that when the first folk gathered to open the mission work they stood on the hill by the mansion looking out over the valley of the Big Black River and sang together, "Beulah Land, My Beulah Land." Thus many older folk through the years referred to the mission as "My Beulah Land."

The present program is a result of much study and prayer, as special efforts are being made to discover the religious, social and physical needs of this area which is so heavily populated by Negro Americans. The program at Mt. Beulah is geared to reach into the religious, social, physical, cultural and recreational areas of life. The welfare of the family is a basic aim of the program planning, and an effort is being made to provide programs, services and opportunities for all—from the small children to the aged.

The very adequate facilities of the campus area—two dormitories, a school building with an auditorium, a dining hall, homes for the mission workers, and recreational grounds—provide a base of operation. During the summer of 1954, a total of 498 persons participated in camps and conferences, and a number of picnics and outings were held under the giant oaks.

12 Groups Scheduled

At present twelve conference and camp groups are scheduled for the coming season. These include church groups, ministerial conferences, youth camps and conferences, Y.W.C.A. and retreat groups. Some of these groups come from great distances, and it is reported that there is no other such meeting place offered to Negro groups in the whole of the South.

Under the direction of Mrs. B. L. Jacobs, the Nex-T-New store is a busy place. Used clothing is received from churches and interested groups across the land. Kansas, Ohio, Oklahoma, Wisconsin—these are but a few return addresses noted on the shipping tags. At this store, people who are able to pay buy clothes for their families at nominal costs; others are clothed without charge.

*Mr. Behler is national field director in the department of institutional missions of The United Christian Missionary Society.

Mrs. B. L. Jacobs stands at the door of the Nex-T-New store at Mt. Beulah Christian Center to welcome a prospective customer. Churches and other groups send used but still wearable clothing to the store where it is sold at only a nominal cost.

—Photo by Behler

Recently one family lost everything in a fire. Within a few hours the entire family was clothed from the Nex-T-New store.

A sewing day is conducted at the store. Here women are provided opportunity to remake and alter used clothing and also to make new garments. Classes in sewing and the use of electrical equipment are a part of this program. The requests for participation are more than the facilities can serve.

On Thursday night of every week a group meets at Mt. Beulah for Bible study. Increasing attendance indicates a growing interest in this group. The staff plans and carries out the program, but it always includes in the program many from the community.

Semi-monthly gatherings of approximately one hundred meet at the campus for special study groups. Such subjects as religion, health, home life, community life, child care, and sanitation are included in the *Christian Living* program. For those who have no transportation to the meetings, Roosevelt Smith, the custodian, Orville Morain, superintendent of property maintenance, and B. L. Jacobs, farm manager, make regular stops in Edwards and the rural area with the mission bus, carryall and passenger car. They often make two trips in order to pick up all who wish to attend the meetings.

These meetings are planned for the family, and the people attend in family groups. The largest attendance has been 165. As the people arrive they are welcomed by Mr. Jacobs and Mrs. Morain and are made to feel the warmth and friendship of these occasions.

The clinic program, which opened January 13, 1955, is operated as a supplementary health program to serve the area, working closely with the county health department and the local resident doctor. Dr. Mei Ting, the campus physician and a professor at Tougaloo Southern Christian College, is now serving one full day each week at the clinic. Aid in prenatal and postnatal care will be given expectant mothers along with a study class in prenatal health. The conclusion of the class will include the arranging of a layette for each participant.

Health education films will be used for group study and discussion. Trained medical personnel for the area includes one resident doctor in Edwards as well as a county health nurse who holds a clinic two half-days a week. The films and services will help supplement the work this overtaxed physician and nurse are doing.

A large percentage of Negro births are still without benefit of doctor or trained medical care. Infant and maternal mortality rates are high in this section. The extent of our opportunity of service here depends upon available trained personnel and upon the limit of our resources. There is no limit to the need.

Demonstrates Better Farming

The 1,265 acres of farm land continue to serve as a demonstration of better farming practices. Under the direction of B. L. Jacobs, the land is now under a five-year planned program of improvement and reclamation which includes the development of timber land. The herds of livestock are being increased and better blood lines are being developed. It is hoped that scientific farming practices will so increase production that farm income will in time provide much of the financial undergirding of the total Christian Center program.

Mt. Beulah, then, stands as a physical and spiritual reality in an area where the workers are too few, the resources too limited, the needs of humanity overwhelmingly oppressive. The Christian Center demonstrates the compassion and concern of Disciples to these people. It was a young mother, left with four small children, who said to the staff at Mt. Beulah, "We were without food or warm clothing and my baby was sick. You gave us food and clothing and you saw that my baby had medical care. When I did not know which way to go, you were the answer to my prayers."

Christian Educators Look Ahead

By COURTNEY SWANDER*

WITH the population of the United States continually on the increase and with more and more people—young and old—within reach of the church, Disciples of Christ are taking a forward step this year in helping local churches meet the situation. The year 1955 marks the beginning of a special emphasis on Christian education in the Long Range Program and the beginning of new trends in program planning and in the development of printed educational materials.

The first step already has been taken, and a new planning group has been brought into the corporate life of Disciples. Known as the Christian Education Assembly, this group met for the first time at Spring Mill State Park, Mitchell, Indiana, this past January. The assembly, referred to as "C.E.A." among religious education people, was created in order that the task of Christian education in the churches might be adequately and continually considered in the light of their changing needs.

Historically C.E.A. has its roots in the old curriculum committee of Disciples of Christ. Since 1929 this group has met every two years to outline lesson series and to project program materials. For two years plans have been under way to provide a more comprehensive and integrated program of Christian education in order to meet changing needs and to insure that the Christian education program may be an effective part of the total life of the Disciples brotherhood. With these aims in mind, two related groups have come into being—the Christian Education Assembly and the Curriculum and Program Council.

C.E.A. is the largest representative and consultative body which considers the total educational program of the churches. The C.P.C., which meets in May this year, will be the smaller group meeting annually to take definitive action on curriculum and program items.

Together these two new planning groups mark a new departure in Disciples life. C.E.A. and C.P.C. will bring broad representation from every phase of the program of Christian education into planning and program building for the local church, much as the Home and State Missions Planning Council meets the needs of other functions of local church life.

Sponsoring Groups

Sponsoring groups bringing the Christian Education Assembly into being are the Christian Board of Publication and The United Christian Missionary Society, with its departments of religious education, missionary education and social welfare. Other participating groups from the United Society in C.E.A. include Christian Women's Fellowship, department of men's work, church development and evangelism, audio-visual services, foreign missions, and resources. Other participants include Unified Promotion, Board of Higher Education, representatives of the National Christian Missionary Convention, National Fellowship of Disciples Directors of Religious Education, religious education field staff, and thirty members at large.

The provision made for non-professional lay representation was felt to be especially valuable by those attending the January meeting of the Assembly, for it brought the proceedings much closer to the local church where the needs could be felt and actual problems faced.

Eighty-four members attended the initial meeting of the Christian Education Assembly. They came from sixteen states and Canada and represented many different interests in Christian education. In attendance were ministers, professors, student workers, local church directors, national and field staff personnel, lay workers, parents, editors and writers.

Leadership for this first assembly was provided by a capable staff with a long background in the educational work of the church. The presiding chairman was Fred Helsabeck of Lynchburg College, Lynchburg, Virginia. Mrs. Doris Clore Demaree of Franklin, Indiana, interim director of religious education for Pennsyl-

*Mr. Swander is editorial associate in the department of religious education of The United Christian Missionary Society.

Leaders at the C.E.A. meeting in photo below are, left to right, Mrs. Lois Boyd, youth; W. A. Welsh, adults; Mrs. Earnest Baker, children; and Mrs. Verdia Burke, leadership. —Photo by Inabinett

Leaders of Disciples of Christ Develop a Program to Meet Churches' Changing Needs at Christian Education Assembly

vania, served as vice-chairman. The administrative secretary was Glenn McRae, editor-in-chief of curriculum materials for the Christian Board of Publication, St. Louis, Missouri.

Mrs. Earnest Baker, minister's wife from Union Avenue Church in Litchfield, Illinois, was chairman of the children's work section. Mrs. Lois Boyd of Norman, Oklahoma, led the youth work section. The adult work section was guided by W. A. Welsh, minister of East Dallas Christian Church in Dallas, Texas. Leadership and administration was led by Mrs. Verdia Burke of Kearney, Nebraska.

Evening sessions of C.E.A. were enriched by a number of special presentations. Harold A. Pflug, professor of Christian nurture at Eden Theological Seminary in Webster Groves, Missouri, brought two lectures pointing out that the primary aim of Christian teaching is commitment to the Christian gospel, and highlighting the home because of its powerful nurturing and teaching influence.

Considered Issues Earnestly

From the beginning of the first session, members set out to consider earnestly the issues confronting them. They were concerned because Christian education deals with growing persons and their needs and must be modified as understanding of persons increases or needs change. The participants had opportunity for undisturbed deliberation, in part because the group was isolated from the rest of the world twice during the week by ice on the access roads into Spring Mill Park.

The theme of this initial C. E. A. was "The Effectiveness of our Teaching Processes." Eight areas of concern were considered by the members, reflecting the wide range of church life which comprises Christian education. These included the objectives of Christian education, curriculum materials, missionary education, program emphases in the life of the church, alcohol education, leadership education, camps and conferences, and organizational patterns in the local church.

Four work sections met daily to consider these concerns in their respective age or interest levels. Toward the close of the assembly their findings were reported in plenary session and were acted upon, to be sent to the May meeting of the Curriculum and Program Council. While C. E. A. does not take final action upon a specific proposal, its broad representation and its opportunity for careful study give any proposal it sends to the C.P.C. a guarantee that it has not been acted upon lightly and that it carries the approval of those closest to the local church. Whatever action is then taken by C.P.C. is reported back to the assembly at its next session two years later.

Thus kindergarten materials for the Sunday school, which are due for revision, were considered by C.E.A. in its children's work section in January. Members spent considerable time on the objectives for the Christian education of kindergarten children in the church. In their recommended form they will be passed on to the Curriculum and Program Council, which will prepare outlines and recommend writers. Only as a final step will the editors place the new materials in their final format and send them to the press. Between the desire of the church for new materials and the placing of them in the hands of teachers and pupils there is a long and careful process of consultation, determination of objectives, selection of qualified writers, and editing by experienced religious journalists. To make this process serve the churches more effectively, the Christian Education Assembly and the Curriculum and Program Council have come into being.

Other actions of particular interest to the assembly included grouping and grading in local churches, particularly with intermediate and senior high school groups, and with young adult and college age fellowships. An interest was also expressed in youth camp and conference curriculum materials and in a more adequate training program for leaders.

The theological implications in the teaching process

Fred Helsabeck of Lynchburg, Va., addresses the C.E.A. as chairman, while Glenn McRae of the Christian Board of Publication, the administrative secretary, makes his notations.
—Photo by Inabinett

created considerable discussion. It was felt that teachers not only want to know *how* to teach but also *what* to teach. It was suggested that there be a correlation between current studies being carried on in this field and future curriculum planning. Revisions in the Christian Education Manual for the local church were considered, and some rephrasing of the objectives of Christian education was felt to be necessary, stating them in dynamic not static terms. The present objectives have been used for twenty-five years; and while the purpose of Christian education is that everyone learns of God and grows toward Christian maturity, the phrasing of the familiar eight aims in terms that carry the greatest meaning today would be a vital contribution, it was felt.

In the area of missionary education, assembly members felt that program materials must take into account the changing conditions in the world and their effect upon missions. No longer is the emphasis so much upon the missionary as upon the churches on the foreign fields and their partnership with the missionary in advancing the Kingdom of God.

These activities come as a prelude to "Our Year of Christian Education" to be observed across the Disciples of Christ brotherhood in 1955-56. During the coming year of special emphasis, every church will be urged to be a *teaching church.* Special guidance materials are being prepared for local churches by the department of religious education and will be sent out during the late spring and summer months.

Long range, cooperative planning in the field of Christian education is one answer Disciples of Christ are finding in the face of present-day challenges.

Completing Our Commitment

By RILEY B. MONTGOMERY*

ON April 1, 1955, we—Disciples of Christ—are entering on the last three months of our Year of Stewardship. This has been a year of great significance to our Christian character and to our Christian mission. This year is testing the validity of our witness as Christians and the depth of our commitment to Christ.

IN the final judgment of our Christian profession, it is our stewardship of all of life that demonstrates the completeness or the incompleteness of our commitment to the Christ way of living.

It reveals the depth or the shallowness of our faith and consecration.

It measures our willingness or unwillingness to live sacrificially for others.

It registers the weight or the lightness of the cross we carry for the purpose of extending the Kingdom of God on earth.

It records with extreme accuracy the sensitiveness or insensitiveness of our hearts to the suffering love of Christ for the bleeding needs of men.

It judges by divine standards those who are worthy or unworthy to be enrolled on the heavenly roster of faithfulness.

It brings to light the loyalty or the disloyalty of all who claim membership in the church of our crucified Lord.

IT may be that we have never fully learned the exacting terms and conditions required of followers of Christ.

It may be that we have confused Christian living with social respectability.

It may be that the pull to conform to the status quo of contemporary life has drawn us unknowingly away from an effective loyalty to Christ.

It may be that our desire to be socially acceptable in a comfortable, complacent, smug and indifferent society has weakened our will to follow the Christ of the Cross.

OUR difficulty in Christian living may root in a misunderstanding of baptism. We may have been immersed without being baptized.

Immersion may be just a physical act. Baptism is always a change in a person's way of living. It is to die to self-will and to rise to live by the divine will.

A baptized person says to God, "Not my will but thy will be done in my life."

A baptized person dedicates all he is or all he may become, all he possesses or all he may possess, and all he controls or all he may control to God to be used by him fully and completely for his kingdom of love and good will.

A baptized person volunteers for unlimited and unqualified living under the guidance of Christ for the sake of others.

A baptized person pledges to God his life as a faithful steward of all he received from God—his life, his abilities, his possessions, his love, his influence.

DOES God expect too much of Disciples of Christ? No! He gives us all that a loving and divine Father can give.

We must, with grateful and loving hearts, use all he gives for his divine purpose of creating of all peoples his family on earth bound together in love to each other and to him.

Disciples of Christ must complete their commitment as God's stewards.

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*Dr. Montgomery, president of the College of the Bible, Lexington, Kentucky, is now president of the International Convention of Disciples of Christ.

I Believe in Christian Missions

By GEORGE EARLE OWEN*

Dr. Owen

CHRISTIANITY is distinctly, uniquely and essentially missionary. As a Christian, I believe in missions because of what I believe with respect to the purposes of God, the character of the Christian religion, and the nature of the church.

BASICALLY, then, I believe in missions because I believe in God.

I believe in a God who seeks.

In other religions men seek gods or God. The Bible presents a God who seeks. He sought us before we thought to seek him. He called us before we dared to call on him. He loved us before we loved him. The Christian's God is a loving father who seeks the sinner not to punish him but to forgive him. Mission is a part of the nature of God.

I believe in a God who satisfies.

Dissatisfaction and frustration mark the path of so many religions. Millions living in ancient and deep-seated religious cultures are hungry for the "good news" of a God who seeks, saves and satisfies. What other religion can make, much less redeem, such a claim, "Blessed are those who hunger and thirst after righteousness, for they shall be satisfied"? Christianity offers to the world a God who promises that if we seek we shall find, if we knock it shall be opened to us, and if we ask it will be given.

I believe in a God who suffers.

There are many creeds but one Cross. A few have dared to ask why all the suffering of the world would not break God's heart. Calvary answers, "It did; it does. Look at the Cross." To great minds like Plato and Aristotle this was incredible. How could a God who suffered—who lacked something, who was not satisfied, who felt worse sometimes than he did at others—be perfect? Their logic fell short of the great moral truth so clearly stated by the late William Temple that a God who does not suffer would in fortitude be surpassed by his creatures who do. Christianity heralds to a suffering world a God who suffers.

I believe in a God who loves.

No other religion describes its deity or proclaims to the world, "God is love." Of the two great qualities in human and divine relationships, love and duty, love is the greater. Love, "the fulfilling of the law," "the one thing that still stands when all else has fallen," the key that unlocks all the doors of the heart, the highway to world brotherhood, reveals the fatherhood of God. Of course, love is the greatest thing in the world. Finally it will be love that wins, binds, and holds the world together. "For God so loved" will always be the golden text of the gospel and the ground of all mission.

I believe in missions also because I believe in Jesus Christ and in the Christian religion.

Christianity is unique. No other religion has anyone comparable to Christ. I believe in the validity and universality of the Christian mission because I believe in the singular character of Jesus Christ.

I believe that Jesus Christ is the incarnation of God.

For ages men have asked, "What is God like?" Then God revealed himself in the person of Christ. In this incarnation the world beholds the Transcendent made immanent, the Eternal present, the Invisible visible, the Infinite finite, the Divine human, the Spirit flesh. Jesus, "God with us," is the living link between God and man. The meaning of the incarnation and the message of missions is the same. "God was in Christ, reconciling the world unto himself."

Jesus Christ Is Saviour

I believe that Jesus Christ is the Saviour of the world.

The world has had many prophets and great religious men but only one Saviour. After stating that universalism rests upon monotheism, George Foot Moore goes on to say that if there is but one God there can be but one religion. "There is salvation in no one else, for there is no other name under heaven given among men whereby we must be saved." Christianity feels no presumption in affirming that for one world there can be only one God and one Saviour, one church and one gospel. Salvation, the soul of evangelism, is the supreme aim of missionary endeavor.

I believe that Jesus Christ is the king of kings.

Jesus is Lord. "Alexander, Caesar, Charlemagne, and myself," said Napoleon, "have founded great empires: but upon what did these creations depend? Upon force! Jesus alone founded his empire upon love, and to this day millions would die for him." Christians believe that the sovereign Christ will some day supplant the sovereign state. The goal of Christian missions is that Christ shall be known in every land, in every area of life, and in every heart as Lord and Saviour, and that the kingdoms of this world shall become the kingdom of our Lord.

*Dr. Owen is executive secretary-elect of the department of missionary selection and training in the division of foreign missions of The United Christian Missionary Society.

I believe that Jesus Christ is the hope of the world.

New means of communication and transportation have made the world into a geographical neighborhood. Only Christ can make it into a brotherhood. Men will never accept the fact that they are all brothers until they affirm the truth that they are all children of one father. The world will never be *one* until it is *won* for Christ; it will never be *won* until it is *one* in Christ. The Christian fellowship is the only one that can transcend the racial, national and cultural barriers that separate mankind.

FINALLY, I believe in missions because I believe in the church as the body of Christ and the instrument of God's purpose.

I believe in the church as the continuation of the incarnation.

The church is the custodian of the gospel, the embodiment of Christianity. It is more. It is the continuation of the incarnation. Christ still dwells on earth. He lives in the church which is his body. Just as Jesus was human and divine, temporal and eternal, so is the church. Saints and sinners, rich and poor, high and lowly find in the church a common fellowship, for they are all one in Christ. The church carries on through its ministry and fellowship the mission of Christ.

I believe in the church as the voice of God's judgment.

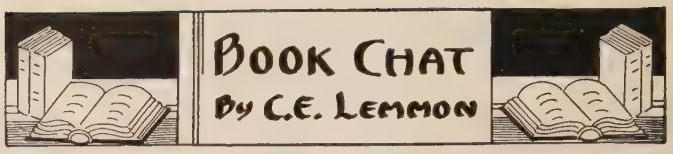
The whole world stands under the judgment of God. He is its judge as well as its Saviour. It is the mission of the church to interpret God's will. The ultimate moral critic of culture in an ever-changing world is the Christian church. It both proclaims justice and denounces injustice among all people. Standing today in the congress of nations as the supreme court of justice the church has a greater mission now than it has ever had in all its history.

I believe in the church as the channel of conversion.

The church may be described as a company of changed people, "called out" and "sent out." Its members are expected to witness to what God has done for them, change men's minds, transform lives, and turn the world right side up. This power of God is mediated to them through the sacraments and service of the church. The mission of the church to save men here and hereafter is both personal and social.

I believe in the church as the foundation of fellowship.

Christianity, whose essence is fellowship not in a monarchial state but in a divine family whose subjects are sons and brothers, whose bonds are love, represents the only enduring foundation for a world community. No other religion has the comprehensive "Whosoever" and "Inasmuch" of the gospel; no other fellowship but the church has universality, brotherhood and ecumenicity written into its very constitution. The mission of the church is to bring all men into the joyous and abiding world-wide fellowship of the beloved community.



J. EDWARD Moseley has added an important volume to the rapidly growing Disciple historical material. *Disciples of Christ in Georgia* is a well-written chronicle of Georgia Discipledom and is backed by extensive research. Mr. Moseley has combined the chronological with the topical method of treatment in a good way. With excellent discrimination he has interwoven into the narrative the history of congregations, institutions and personalities. He has been forthright in his discussion of the tensions within the fellowship of our Georgia churches. His discussion of the conflict over slavery and the War between the States is a unique contribution. Our Georgia brethren should have great satisfaction in reading this excellent historical volume.

In the nature of the case Georgia has not been in the main stream of Disciple growth like such states as Ohio, Kentucky and Missouri. As we read these pages we are impressed once more with the outstanding abilities and personalities of those who pioneered our movement. Some of the problems of the Disciples of Christ stem from the fact that the early generations brought up stronger men than their successors. The following generation lacked the will and vision of the pioneers.

THE problems of our day are so pressing that clergymen and churches should be concerned. Every true parish preacher owes it to his congregation to express this concern with thoughtfulness and direction. J. Clyde Wheeler, pastor of the Crown Heights Christian Church of Oklahoma City, has done this in a new book, *Here Lies Our Hope*. Mr. Wheeler makes an analysis of our culture and its problems. He proceeds to indicate the points of weakness in the church in facing the terrifying task of redemption. He thinks, however, that the church has its strong assertion of the basic ideals underlying our civilization, often expressed in the great books and great leaders of the Western world and especially as revealed in the Bible. But above all, Mr. Wheeler points to the fact of the progress of the apostolic community as a redeeming influence in its day and in a pagan world. The hope is in a reassertion and reliving of this community in our own day. Such a reliving would provide the miracle of twentieth century redemption.

VOLUME 4 of *The Interpreter's Bible* on Psalms and Proverbs is appearing this spring. The contributors to this inspiring volume are W. Stewart McCullough, William R. Taylor, the late J. R. P. Schlater, Edwin McNeill Poteat and Frank H. Ballard. An arresting sentence appears in the exposition of the first Psalm. Says the writer, "Anyone who attempts to interpret the devotional parts of the Bible, of which the Psalter is the chief, enters on what is really an art by itself; for the Bible as a whole contains God's Word to man, while the Psalms are man's word to God." Even if this volume were not part of a larger 12-volume whole it would be outstanding in its own right. We predict that many people will purchase this volume separately for its own distinctive value in the art of interpreting this complex and beautiful literature.

(*Continued on page* 40)

A group of Bible women in Takhatpur meet for a short devotional service before beginning their day's work. At left is Miss Ethel Shreve, missionary to India with The United Christian Missionary Society, who works with the Bible women of the Takhatpur area. The women are holding hymnals and singing Christian songs written by Indian Christians to Indian tunes.

Bible Women Bear Witness

PHOTOS by VERONA from BLACK STAR

IN the early days of the Disciples of Christ India Mission, the Bible woman's chief function was working among the women who lived in seclusion behind the walls of their homes. The Bible woman still goes into the homes, but today she meets the non-Christian women in other places also.

The Bible woman has more to work with today than she had years ago. As equipment has become available she has added it to her Bible and her hymn book in her cloth bag. Now she has a flannel-graph and phonograph. She uses the charts, primers and little newspapers that go with the Laubach adult literacy method. She has health materials supplied by the Indian Red Cross and India Village Service. Especially at times of epidemic, much emphasis is given to teaching care of the sick and preventive health measures.

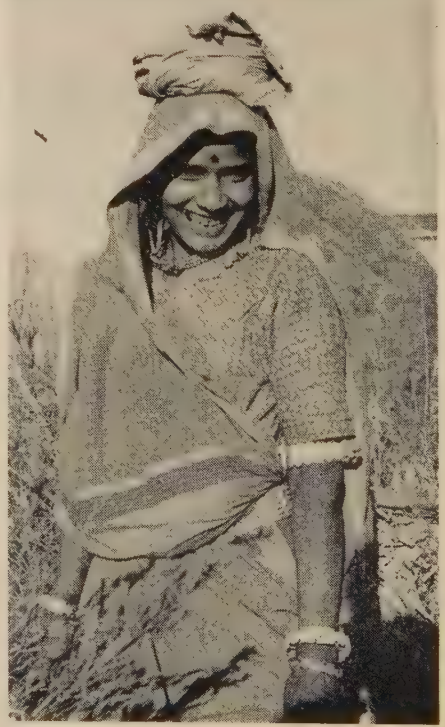
The villagers consider the Bible women as advisers and friends. They give comfort in hours of sickness and sorrow. They teach knitting, sewing and handwork. They go with the doctors to villages where dispensaries are held and talk with the women in the bazaars and in the fields. They continue to bear witness to all whom they meet, telling the story of God's redeeming love and care for all people.

On the following pages are shown in pictures some of the activities of the Bible women in Takhatpur and Damoh.

Bible women in Damoh are shown leaving the house of Mrs. Onkar Prasad, a retired Bible woman, where according to their custom they have met together for prayer before setting out for work. From left to right are Mrs. E. N. Singh, Mrs. R. Herbert, Mrs. Robert Masih, Mrs. S. M. Lal and Mrs. Onkar Prasad. Mrs. Singh recently completed the two-year course in religious education at Leonard Theological Seminary where she led her class both years and was graduated with honors.

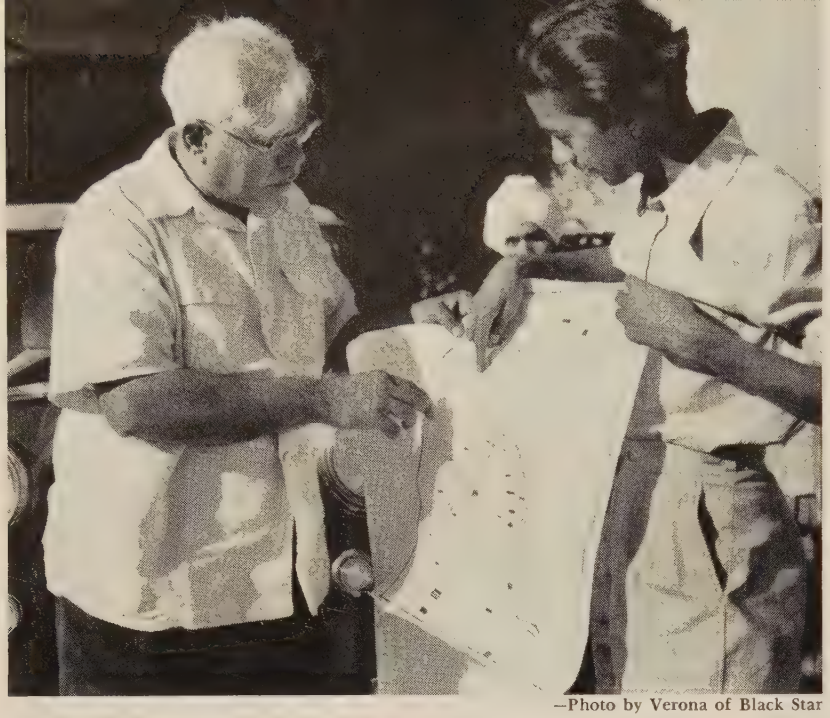
Mrs. Lal, seated left, and Mrs. Herbert, standing, tell the story of the prodigal son to a group of Hindu women who have been working in the open fields but who are glad to sit down and listen to a story. Mrs. Herbert is a widow and uses this fact to good advantage in her witnessing, as the traditional lot of Indian widows is a hard one. She is holding books for sale, probably simplified versions of the story which she is telling. Mrs. Lal is holding a picture for the women to see.

This passer-by has stopped to listen to the Bible women. The rag on her head helps support a big bundle of straw which she has just laid down so she can enjoy the story. The red mark on her forehead is a decoration and no longer indicates caste.



Above, in a village near Takhatpur, Miss Shreve with her Bible women tells a story to a group of people sitting on a veranda as neighbors watch and listen, too. Thorn branches on the slate roof of the cottage are placed there to keep the monkeys away.

At right, Bible women enjoy a chat with friends at the close of the Sunday morning church service at Damoh. From left to right are Miss Lois Lall, Mrs. Singh, Mrs. Prasad and Mrs. Parbathai Thakur. Mrs. Thakur is not a Christian, but nevertheless she enjoys attending the church services.



—Photo by Verona of Black Star

Missionaries in India today work closely with Indian leaders such as Samuel Maqbul-Masih, left, director of a village uplift project for Disciples of Christ.

India's Door Is Open

By A. RUSSELL STEVENSON*

IN his daily search for what is news in India, the New Delhi correspondent of a major United States newspaper or press association may learn that the Indian government has refused a visa to an American missionary, hopeful of representing his church there.

Rightly he files a story and it appears next day in a thousand newspapers all over the U.S.

Theoretically this may happen, and doubtless has happened a dozen times in the last two or three years.

It has also happened that other stories cabled to the U.S. have cited extremist statements by right-wing Hindu nationalists, condemning the whole Christian missionary movement in India as "imperialist" or "colonialist" and calling for wholesale expulsion. These utterances, too, were news, and as such have been carried by U.S. dailies from coast to coast.

Now in their primary function of telling us what happened yesterday, if not today or an hour ago, newspapers and news-gathering agencies haven't the remotest responsibility to give us also the whole context along with the news nugget. That may have to wait for a feature story or columnist's commentary, which the casual reader of nuggets doesn't always catch in his read-and-run day.

THE unhappy result of this, as far as the missionary movement in India is concerned, has been the growing impression across the U.S. that India has no place for Christian missionaries from the U.S., and that, in fact, the day of missionary endeavor there is fast drawing to a close.

The truth is the exact opposite. American missionaries are needed and wanted in India today.

The door is open—not as wide as it used to be, perhaps, but it is open. And large numbers of American missionaries are freely carrying on their ministry of preaching, healing and serving.

True, they are doing this, not as their fathers did, with the *entire responsibility* resting with themselves and their boards back home. They are working in cooperation with their colleagues in the new and ever strengthening Indian churches.

But they are there, they are working freely and usefully, and they are welcome.

That the role of the foreign missionary has changed all will agree. He now goes not only as a partner to work side by side with the Indian Christian, but he goes at the invitation of the churches within the country.

Moreover, recent conversations and developments between leaders of both church and government in India give clear indication that we may anticipate manifold opportunities for the free and open preaching of the gospel in the years ahead.

DURING her visit in America not long ago, Rajkumari Amrit Kaur the Minister of Health in the Indian cabinet, said, "India is not anti-missionary in spite of rumors to the contrary." She went on to say, "At a recent meeting of the cabinet, all but one of the ministers stood with me in my championship of the work of foreign missionaries." (The lone exception is without doubt Home Minister Katju, who on numerous occasions has expressed before the Indian Parliament his opposition to the presence and activities of foreign missionaries on Indian soil.)

Another distinguished Indian leader who believes we should face the future with confidence is C. P. Mathew, a member of Parliament from the state of Travancore-Cochin, and recently a member of the India delegation to the General Assembly of the United Nations.

At a luncheon given by the South Asia Committee of the National Council of Churches, Mr. Mathew said, "I take pride in the new Indian constitution which guarantees to all freedom of religion; freedom of belief, of worship, and freedom to propagate." He added that recent decisions in the Supreme Court have supported this guarantee. "This fundamental right, 'freely to profess, practice, and propagate,' must prevail for all who live in India," Mr. Mathew said, "and must not be denied to foreigners as some Hindu leaders have insisted."

CHRISTIAN people in America must look at India, at the role of the missionary, and at the task of carrying on a Christian witness in the light of startling changes that have taken place since India achieved her independence in 1947. Change in itself is no guarantee of progress, but in India the progress that has accompanied the change has been notable.

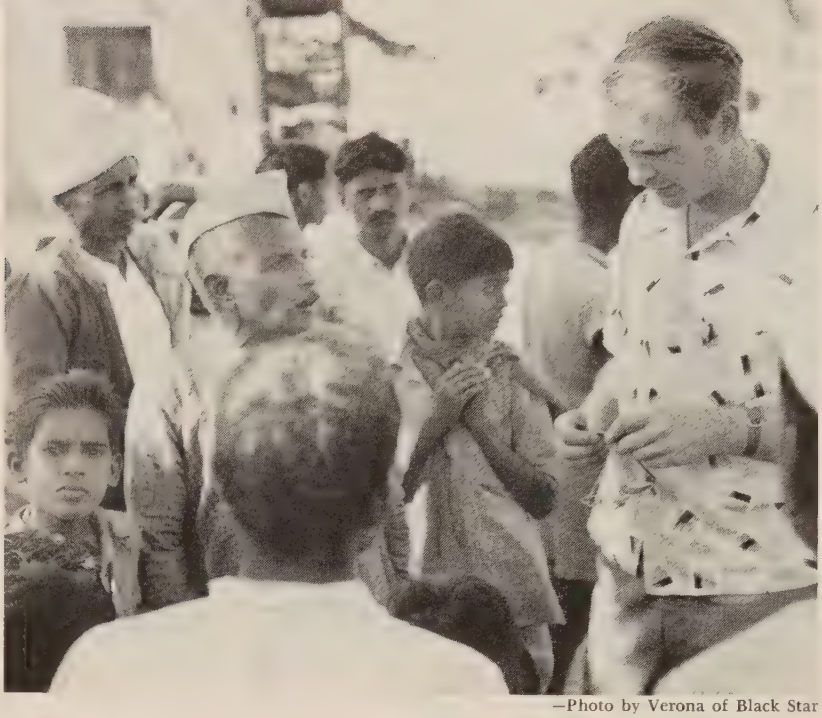
Under the leadership of Prime Minister Nehru, the Indian nation has established itself as a sovereign, independent republic. India has adopted a constitution consistent with the aims of a secular state. Untouchability has been legally outlawed, economic and social reforms have been carried out, and India has taken her proper place in the United Nations as an equal partner with other nations and as the ardent champion of those nations which are still subject to colonial rule. In 1952 India held her first nation-wide elections. In a dramatic demonstration of political democracy, 107 million people went to the polls to elect representatives to national and local offices.

THE Christians of India, numbering close to ten million, have not remained aloof from this change. They have been a part of it and to a degree out of proportion to their numbers, have been instrumental in the progress so far. They are concerned that their life in the churches shall evidence a similar growth. The churches of India are anxious to achieve complete independence and autonomy, to build up Indian leadership, to develop their own ways of witness and worship, and at all points to be free of foreign control.

These are worthy goals. They are goals

*Mr. Stevenson is executive secretary of the Joint Office for Southern Asia and the Near East of the Division of Foreign Missions of the National Council of Churches. His article is from the February issue of *National Council Outlook*.

Foreign Missionaries Still Are Needed and Wanted in India Today, Says Missions Secretary. The Door Is Open—Not As Wide as It Used to Be, But Wide Enough — and Large Numbers of Workers Are Free to Preach, Heal And Serve as in the Past



—Photo by Verona of Black Star

Dr. Donald Rice, Disciples missionary, visits an Indian village. Missionaries still are free to travel among the people and to proclaim the good news.

which both the churches and the missions must seek to realize. Toward that end the missionary from the West is welcomed as a "partner in obedience." In that partnership and in that obedience the Christians of India and America will find their place in a fellowship that can never be limited by national boundaries, a fellowship that is world-wide.

THE missionary is not necessarily one who is sent. In fulfilling their missionary obligation the churches of America have been sending their representatives to India for a period of more than 140 years. This involves the churches in dealings with other governments, and those dealings have become increasingly complicated, particularly in the years since the last war.

We can be grateful for the large degree of freedom and opportunity that has been accorded to American missionaries during the years that they have served in India. The missionary has traveled widely; he has founded institutions, established churches and proclaimed the gospel. That God has blessed these efforts is evident to all. Christianity is firmly rooted in India.

Today, however, the Indian nation is caught up in the tensions that prevail the world over. There are political and religious tensions within the country. Giving voice to India's special religious tensions is the highly vocal Mahasabha Party.

THROUGH the Mahasabha, Hindu extremists are openly working for the establishment of a Hindu state, a state that would deprive religious minorities of equal rights and would establish Hinduism as the national religion. These extremists charge that missionaries act as political agents, that they win converts by offering material inducements, and that the adoption of Christianity is tantamount to giving up Indian nationality.

It is encouraging to note that Indian Christians have protested against these irresponsible attacks. *The New York Times* of January 2 reported on the resolutions formulated by the All-India Conference of Indian Christians. They warned government leaders that these attacks against foreign missionaries are widening into attacks against Christianity itself. In its statement the Conference declared, "Foreign missionaries will be welcomed as valuable co-workers."

The government also faces external tensions. Communist-dominated states lie to the north, and to the east and the west lie two sections of a country with which an uneasy truce still exists. Missionaries are foreigners, and the government considers it necessary to be informed of the activities of foreigners living within the borders of India. We must, therefore, be sensitive to the situation which the presence of American missionaries creates.

THE government has made it clear that certain restrictions are in order. Missionaries will be most severely restricted in those border areas where foreign agents seek to penetrate or where unrest is caused by dissatisfied tribal groups. Missionaries must not, on their own initiative and without due clearance, open up work in new areas. Should expansion be planned, use should be made of Indian personnel, unless the need for a foreign missionary can be demonstrated.

Further, mission boards should not anticipate an increase over the number of missionaries now in India. Instead, every effort should be made to train more Indian leaders. Where possible, work should be turned over to Indians.

Lastly, it should be left to the churches of India, together with the National Christian Council or some such body, to invite the missionary and to establish with the government the need for his presence.

The South Asia Committee of the National Council of Churches recently adopted a statement in which it set forth certain basic principles to govern the entry and work of American missionaries. These principles should come as no surprise. They recognize the changes that have taken place and yet they are not born purely of expediency.

IT will be noted that in two instances (Items 2 and 4) the statement of principles is in complete agreement with present government policy. The principles are:

1. In all matters affecting the work and development of the Christian churches in India, the primary place of authority and responsibility rests with them.
2. The development of Indian leadership must continue to have priority.
3. Missionaries should be intellectually and spiritually strong. They should be prepared in every way to make a positive contribution to the wellbeing of the people of India.
4. It is primarily for the churches in India to state how many and what kind of missionaries they need, and to present those needs to the government.
5. All concerned should continue to uphold the principle that the Christian belongs to a world-wide fellowship. By the very nature of his allegiance to the Christ, he has the duty to share his deepest convictions with all who are to listen and observe.

THE door is open in India. There is a place for the American missionary, a place that is recognized by leaders in both the government and the churches. The place is well defined in the words of Mr. Mathew, who in addition to his government responsibility is a distinguished layman in the Mar Thoma Church.

He said: "The Christian church is supranational. When some Christians in our country therefore speak of having a purely Indian national church with no foreign connections, one can only think that it is because they have not grasped or appreciated the church's universal character. Most of the churches in India want the help and continued presence of their fellow-workers from foreign countries who are here not as masters but as comrades and fellow-workers."

Luis Padrosa preaches from the pulpit of a church in Buenos Aires.

Conquered By Scripture

A Renowned Priest Paid a Night Visit to a Protestant Pastor and Began a New Career that Has Rocked The Latin Religious World

By THOMAS S. GOSLIN, II*

THE Reverend Samuel Vila, pastor of the Baptist church in Tarrasa, Spain, read again the letter which had just arrived. "I am anxious to speak with you. . . . " He found this hard to believe. Why should the writer, a Jesuit priest, want to talk to him, a despised Protestant? Pastor Vila was afraid to answer the letter. On the advice of his family he ignored it. This was in 1949.

A year later another letter came from the same priest, Father Luis Padrosa, urging the pastor to grant him an interview. This time Pastor Vila sent his nephew, a medical doctor, but Father Padrosa wanted a minister, not a doctor. Finally the Jesuit took matters into his own hands. One night at ten-thirty, a taxi discharged a passenger at the evangelical parsonage. Tired of waiting, the priest had disguised himself and gone to the pastor under cover of darkness. A new life for the Roman cleric began with this interview. The disclosure has rocked the Latin religious world.

This man who, like Nicodemus, paid a night visit to the pastor was no ordinary parish priest. Luis Padrosa, a precocious youth, finished his *profesorado* of piano at the age of seventeen. At once he began a career as teacher and concert artist. Three years later, desiring to attain perfection as a Christian, he entered the Jesuit order. The next twenty years found him studying in various Roman Catholic centers in Spain and Italy. Theological studies took him to Barcelona, philosophical studies to Turin. During these crowded years he also completed doctoral training both in medicine and in psychiatry.

DR. Padrosa's activities in his mature years gave him abundant opportunity to utilize his training and capacities. He traveled widely in Spain as a Jesuit preacher, winning acclaim as one of the leading orators of the Roman church. He was primarily a minister to the intellectuals. Padrosa's mastery of his native tongue and the clarity with which he was able to express the Roman Catholic view of man and the world attracted enormous audiences. Often church auditoriums were not sufficiently large to hold the people who wanted to hear him, so he lectured in theaters. He spoke before audiences numbering thousands of persons, many of whom arrived hours ahead of time. Workers changed shifts so as to be able to hear him. Loudspeakers relayed his messages to those standing in the streets who had been unable to get seats or standing room inside. Most of the lectures were broadcast, thus adding thousands to his audiences.

BESIDES preaching and lecturing under the auspices of his church, Dr. Padrosa busied himself with medicine and (in particular) psychiatry. Right after the close of World War II he opened the Loyola Institute of Normal and Pathological Psychology in Tarrasa. The work grew so rapidly that he soon had to begin a branch institute in Barcelona. Directing these psychiatric institutions occupied all his time that was not taken up with preaching tours. These activities in the Loyola Institute brought Dr. Padrosa into touch with medical people in other countries. He attended international congresses in France and Switzerland. In 1950 he was elected vice-president of the International Committee of Catholic Psychologists and Psychiatrists (the group that organizes conventions of this nature for Catholic doctors).

It was this priest, eminently successful in his own church as orator and psychiatrist, who stood before Pastor Vila that memorable night in Tarrasa four years ago. Vila saw before him a man of medium height and build, straight brown hair, slender features, and piercing gaze. What could he possibly want of Vila? "I have not come to convert you or to be converted," began the visitor. "I have found that there is no foundation in the gospel for the dogmas of the Roman Catholic church." Then he unfolded before the amazed evangelical pastor an impressive story.

I WOULD never have thought of studying Protestantism carefully in the light of the Bible, and much less of becoming a Protestant," he exclaimed, "if I had not been obligated to combat evangelical Christianity. But when Cardinal Segura from Seville and Archbishop Monseigneur Vizcarra of Zaragoza sounded the alarm with their pastoral letters against Protestantism, setting in motion all the clerical and even political forces in Spain against heresy, I felt that we could not, there in Tarrasa where Protestantism had taken root and was making progress, avoid the call of the

In Tarrasa, Spain, Dr. Luis Padrosa, left, discusses Protestant theology with Baptist pastor Samuel Vila, who became the ex-priest's first Protestant friend. Dr. Padrosa wrote to Mr. Vila, asking for an appointment, but the Protestant pastor was afraid to answer.

*Adapted from an article in the October 30, 1954, issue of *Presbyterian Life*. Used by permission.

church. We had to do something special and noteworthy to decimate the ranks of the enemy. We must convince Protestants of their errors. To do this it was necessary, first of all, to study Protestantism and teach the Roman Catholics to fight it with the favorite weapon of the Protestants themselves, the Holy Scriptures. But the Holy Scriptures conquered me."

IN these moving words the priest told what happened. As has been true in so many instances, the Word of God made an indelible impression. He supplemented his Bible readings with the only Protestant books he could find translated into Spanish: Auguste Sabatier's *Philosophy of Religion,* some of Dwight L. Moody's sermons, and some works by Waldo Schmidt. Now, having revealed his newly discovered faith to Pastor Vila, the priest knelt side by side with the preacher and prayed. Padrosa parted from his first Protestant friend with the promise to return soon. The pastor assured him that he would help in every way he could.

When a Roman Catholic priest in fascist Spain becomes converted to evangelical Protestantism, his life is in danger once that fact is known. Padrosa hurriedly made arrangements to leave for Argentina, saying that he was going to travel, study and lecture.

The first weeks and months in Argentina were anything but easy for the new Protestant. Despite the endeavors of some local evangelicals to help, Dr. Padrosa went jobless, homeless and penniless for five months.

A well-known Spanish evangelical pastor (Manuel Gutierrez-Marin, Evanston delegate this year) gave him a letter of introduction to Dr. B. Foster Stockwell, president of the Union Theological Seminary in Buenos Aires.

DR. Stockwell pondered the letter. "The school year has already gotten under way," he explained to Padrosa, "but come back next week and I'll try to think of something." When Padrosa returned, the Methodist missionary offered him two hours a week of teaching. He accepted this, and before long was given additional courses as well as living quarters at the seminary.

The interview with the seminary president took place three years ago, and since that time the Spanish theologian has won for himself a significant place in Argentine Protestantism. He is a valued member of the faculty of the Union Theological Seminary. This institution, the Spanish-speaking world's largest Protestant divinity school, represents the official collaboration of the Presbyterian U.S.A., Methodist, Disciples of Christ, and Waldensian churches. Union is noted for its international faculty and international student body.

At this theological school Padrosa has inaugurated a program of psychological testing for future church workers. It compares favorably with programs now in operation at leading seminaries in the United States. His work in this area has been most helpful both in the vocational guidance of evangelical young people and in the professional orientation of theological students. Ward College, one of Argentina's leading evangelical schools (Methodist-Disciple), has also prevailed on Dr. Padrosa to set up a psychological testing program.

The former priest has made an unusually solid contribution not only in testing and the resultant counseling but also in teaching. In the judgment of his colleagues, Padrosa's oratorical gifts classify him as the seminary's finest lecturer. His long experience in Spain has given him a profound grasp of the principles of pastoral psychology, which he teaches. Naturally his course on Roman Catholicism is an excellent preparation for future pastors in this part of the world where that religion, although decadent, still has more adherents than any other.

HIS teaching also includes music. Drawing upon the musical career of his pre-priestly years, he teaches piano, organ and voice to future church workers. Padrosa is a thoroughly competent pianist and can occasionally be persuaded to play for an audience.

Besides his teaching and writing, Dr. Padrosa gives occasional series of lectures on the relationship between medicine, psychiatry and religion.

When Dr. Padrosa recently arrived in Asuncion, Paraguay, on a speaking tour, the Roman Catholic hierarchy demanded his arrest. But because the nation's constitution guarantees freedom of worship, the president and chief of police rejected the appeal. Then, with heckling comments, priests and Roman Catholic students broke into Dr. Padrosa's lectures, which compared Protestantism and Roman Catholicism on the basis of scripture. The usual bitter attacks were cast at him through literature distributed after his meetings and in three half-hour broadcasts each day. Even though police protection was necessary, the ex-priest's audiences overflowed every hall in which he spoke.

Padrosa shrugs off these annoying attacks and keeps plugging ahead with his work. Incidentally, he is very much interested in American Christianity. "I would have gone to the States instead of Argentina," he once told me, "except for the difficulty with the language."

For the past three years Padrosa, his wife and their eighteen-month-old son have been living quietly and unostentatiously in a small faculty apartment at Union Seminary. Despite all difficulties, he is happy and highly effective in his new career. He often remarks what a great joy it is to try to live according to the Book of books. The Bible has opened for him a whole new existence.

South African Church Moves Forward

Holt Lists Accomplishments of 1954 in Johannesburg

A REPORT on the 1954 progress of the Linden Christian Church in Johannesburg, South Africa, was presented recently to the congregation by Basil Holt. Mr. Holt, in addition to serving as minister of the church, is the special representative in South Africa of The United Christian Missionary Society. Some highlights of the report follow:

Mr. Holt

The active membership of the Linden Church now stands at 124. There were fifteen additions to the church at the Christmas service and fifteen more during the earlier part of the year.

In March, services were begun for the benefit of the Bantu servants living in the area. These services are held on Sunday afternoon under the auspices of the United Society with the cooperation of the Linden Church. The services are conducted by Tylden Luxomo, an African minister.

There have been a number of additions and baptisms in the Bantu services. These persons have become members of the already-established Orlando African Church of which the Linden project is an "out station." Attendances at the Bantu services normally are 30 to 40. During the All Southern Africa Convention, however, the church was crowded. Weekly offerings go to support Mr. Luxomo, and the United Society supplies the rest. This year, however, the Linden Church voted a substantial amount of money to this work from its missionary and benevolent fund.

A senior Christian Youth Fellowship was begun in July by Mrs. Holt. It is attended by the older young people of the church. Meetings are held every two weeks and consist of a devotional meeting, with addresses by the members themselves, followed by badminton.

Interracial Fellowship

In October, Mr. Holt organized an Interracial Fellowship, to meet monthly. Highly successful meetings have been held, Mr. Holt reports, with attendances of 50-60, including prominent leaders of the Afrikaans, English-speaking and Bantu sections of the South African population.

"The discussions have been on a high level and much interest has been evinced," Mr. Holt said.

The outstanding event of the year for the Linden Church was the holding of the first All Southern Africa Convention of Disciples of Christ at the church. This project was initiated by Mr. Holt, and the sessions of the convention were held in the church.

At the convention Mr. Holt was elected organizing secretary. Other officers chosen were Prime Minister Garfield Todd of Southern Rhodesia, president, and Ernest Gray of Nyasaland, vice-president.

There are six churches of Disciples of Christ in the Union of South Africa. These churches have a total membership of 492, according to the 1954 Year Book.

Classroom and Campus

edited by H. L. Smith

Atlantic Christian College
Wilson, North Carolina

A PROGRESSIVE renovation project which was started last spring has been completed in the Hardy Dining Hall on the campus.

The endowment fund received a gift from B. D. Phillips, vice-president of the T. W. Phillips Gas and Oil Company of Butler, Penn. The gift, in negotiable stocks, was valued at $1,125. Last year Mr. Phillips made a gift of $2,362.50 to the college.

In a recent meeting, the board of trustees voted approval of the largest proposed budget in the school's history, an increase in teaching salaries and a housing development on college owned property. The operating budget, which will go into effect Sept. 1, will call for total expenditures of $388,377.40, an increase of $59,883.40 over the budget in effect for 1954-55.

Bethany College
Bethany, West Virginia

The Day of Refresher Courses will have an expanded program on April 25. Faculty members and leaders from various areas of brotherhood life will share in the program. Bethany is happy to make overnight arrangements for visiting ministers who attend.

Professor Margaret Mathison of the Education Department is the new acting dean of the department, replacing Dr. Walter G. Garland who has gone to Alliance, Ohio, as assistant superintendent of schools.

Junior Town Meeting of the Air, a series of radio programs on Sunday at 1:30 P.M. over Radio Station WWVA, Wheeling, is sponsored by Bethany College in cooperation with Oglebay Institute and WWVA. The series continues until May 8. Faculty members act as moderators for the discussion panel in which outstanding high school students participate.

The new editors of college publications assumed their duties in March. Ann Cochran, a junior of Dawson, Penn., is editor of the *Tower,* weekly newspaper; Sylvia Kundig, a junior of Westwood, N. J., heads the staff of the *Bethanian,* college yearbook; and Paul Rothchild, a sophomore of Englewood, N. J., was named editor of the 1955-56 handbook.

Butler University
Indianapolis, Indiana

At the annual Founders' Day convocation, Feb. 7, during the second observance of the Centennial of Butler University, four of the nation's leaders were recipients of honorary degrees. Two are Butler graduates.

United States Senator Homer E. Capehart received an honorary degree of Doctor of Laws. Senator Capehart was principal speaker for the convocation.

Dr. Arthur Clay Cope, scientist and graduate of Butler in 1929, was awarded an honorary Doctor of Science degree.

Dr. Donald A. McGavran, missionary to India and recognized world leader in religious education, received an honorary Doctor of Divinity degree. He received his A.B. degree from Butler in 1920.

Dr. Fabian Sevitzky, conductor of the Indianapolis Symphony Orchestra, received an honorary Doctor of Music degree.

Chapman College
Orange, California

W. Worth Bernard, Los Angeles business counselor, assumes his duties on April 1 as vice-president of development for Chapman College. Mr. Bernard is the son of the late Sam Bernard, early California Disciple minister.

The ninety-fourth Founders' Day program opened on March 4 with a convocation at ten o'clock and closed with the annual scholarship banquet that evening. The proceeds from the banquet tickets—$25 per couple—go to the scholarship fund.

Among Chapman's new friends is a group of people who have banded themselves together under the title "Orange County Committee for Chapman College." This program fits into the long-range development plans and will form the base for the plans and programs to be released soon.

The College of the Bible
Lexington, Kentucky

"Education of the Ministers for Tomorrow's Church" was the theme for a special conference meeting attended by college presidents, academic deans, professors of religion, ministerial student advisers, and the faculty of the college. Schools included were Atlantic Christian, Eureka, Lynchburg, Hiram, and Christian College of Georgia.

Three areas of ministerial education received detailed study: academic program, field work and the enlistment, screening and counseling of ministerial students. This conference coincided with a nation-wide study of theological education.

The College of the Bible Quarterly has begun its thirty-second year with a special edition on "Christianity in the Philippines." The entire issue was written by Dr. Dwight E. Stevenson as a "report on the only Christian nation in the Orient." Dr. Stevenson, professor of homiletics, was on sabbatical leave during the 1953-54 school year. He spent a large portion of his leave in the Philippines where he and Mrs. Stevenson were "stand-in missionaries."

An Audio-visual Workshop was held on the campus, Feb. 23 to 25, with C. A. Weesner, executive secretary of the department of audio-visual services of The United Christian Missionary Society, in charge.

Disciples Divinity House
Vanderbilt University
Nashville, Tennessee

Disciples of Christ students in the University Center recently had opportunity to hear Dr. George F. MacLeod of Scotland, world renowned as the founder of the Iona Community in Scotland which brings selected ministers and laymen together for fellowship, religious discipline, and missionary work in industrial areas.

Dr. Riley B. Montgomery, president of The College of the Bible, Lexington, Ky., and president of the International Convention, spoke here on Feb. 24. Dr. Montgomery is a graduate of Vanderbilt.

The Fellowship Class of Woodmont Christian Church has announced a $500 annual scholarship award to a Disciples of Christ student accepted by the Vanderbilt School of Religion. Applicants for both the B.D. and graduate programs are eligible.

Dr. J. P. Hyatt, professor of Old Testament, was elected vice-president of the Society of Biblical Literature during a recent meeting of that group in New York City.

Drake University
Des Moines, Iowa

Degrees and certificates were awarded to 110 persons at the mid-year Commencement, Feb. 6, in the University Christian Church. J. Doyle DeWitt, president of the Travelers Insurance Companies of Hartford, Conn., and a former Drake student,

Higher Education Day

Sunday, April 24, 1955

ONE of the important days in the calendar of our churches is Higher Education Day, which this year falls on April 24. This is the day upon which we call the attention of our people to programs of higher education as represented by the Board of Higher Education and the institutions which are members of that Board.

We join on that day with our Protestant bodies as they celebrate National Christian College Day as planned by the Commission of Christian Higher Education of the National Council of Churches. Most churches will have special services that day, with representatives of the educational institutions which are members of the Board participating. Ministers will lift up the cause of Christian Higher Education in their sermons.

The press, radio, TV, and many publications and periodicals will give special recognition to this unique and important phase of American education.

was the main speaker. He also received an honorary degree of Doctor of Laws for his contributions in the field of business.

The mid-year graduating class represented students from forty-four Iowa cities and towns, seven states, Jerusalem, Jordan and Venezuela.

Miss Alice Wickizer of Indianapolis, Ind., is the new Divinity School librarian. Miss Wickizer is the daughter of Willard M. Wickizer with The United Christian Missionary Society.

Drury School of Religion
Springfield, Missouri

Dr. Kenneth Irving Brown, director of the Danforth Foundation in St. Louis and formerly president of Hiram College and Denison University, delivered the annual Drury Lectures in Religion this year. His lectures centered around the interpretation of the parable of the prodigal son. Dr. Brown also met with smaller groups of Disciple ministerial students to whom he spoke on ways of giving greater dignity and beauty to the service of baptism.

The refinished interior of Stone Chapel was dedicated in a series of services on Feb. 6-8.

Kansas Bible Chair
Lawrence, Kansas

The library at Myers Hall has been rearranged to make shelving space for a large number of new books. Fred Condit, retired minister of Parsons, Kans., gave Kansas Bible Chair sixty volumes of scholarly and valuable books from his personal library.

Two annuities have been written so far this year. Both will eventually become productive endowment and will be named memorial funds. The gift of Mrs. Ethel I. Moore of Sabetha, Kans., will become a memorial fund to Mrs. Moore's mother, Mrs. Amelia A. Charles; and Mrs. Harold F. Gardner of Garden City, N.Y., has made an annuity gift in honor of her parents, Mr. and Mrs. O. V. Collins.

Lynchburg College
Lynchburg, Virginia

Allen Stanger and Dr. Fred Helsabeck attended the first meeting of the Christian Education Assembly of Disciples of Christ at Spring Mill Park, Mitchell, Ind., as representatives of the college. Dr. Helsabeck served as chairman of this assembly and Mr. Stanger went as a representative of the religious education program at Lynchburg College. (See article on page 18.)

Pres. Orville W. Wake was guest speaker at the Fiftieth Anniversary of the Belmont Christian Church of Roanoke. The occasion was ground-breaking ceremony for the new Christian education building. Regularly many fine young people from this church enroll at Lynchburg College.

Midway Junior College
Midway, Kentucky

On Feb. 1, David L. Cleveland of Pleasureville, Ky., began his duties as director of public relations for Midway Junior College and Pinkerton High School. Mr. Cleveland was graduated from the University of Kentucky in 1948. He has held numerous offices in various civic and church organizations and only recently was elected vice-president of the Kentucky Christian Men's Fellowship.

Mrs. Cleveland holds her A.B. and M.A. degrees also from the University of Kentucky.

Eureka College Celebrates Centennial

Eureka College held its Centennial Celebration of Founders' Day on Feb. 6. Mrs. James D. Wyker, president of the United Church Women, spoke at a service in the Christian church where faculty were in academic procession and the college chapel choir sang. (Photo at right.)

Dr. Gaines M. Cook, executive secretary of the International Convention, was the keynote speaker at a noon dinner served to 450 church delegates, alumni and friends of the college. (Photo below, President Langston, standing, Mrs. Wyker and Dr. Cook.)

Other events included a campus tour, open house at dormitories and fraternities, and tea at President Langston's home. Dr. Langston gave the address at an alumni banquet that evening.

Phillips University
Enid, Oklahoma

The Phillips Town and Country Church Institute was held on the campus, Feb. 14 to 17. Director of the institute was Prof. Edward D. Hamner who holds the Lee Semones Chair of Town and Country Church. Professor C. R. McBride of Central Baptist Theological Seminary and Prof. F. Eugene Rector of the School of Religion, Butler University, Indianapolis, Ind., delivered a series of lectures.

About seventy persons attended the eighth annual income-tax forum sponsored by the Business Administration Department of the university and the Enid chapter of Oklahoma Association of Public Accountants.

Dr. Briggs attended a meeting of the National Citizens Commission on Public Education in Washington, D.C., to discuss national emergency problems in education in a pre-conference meeting fore-running the White House Conference on Education called by President Dwight Eisenhower. Dr. Briggs is a member of the advisory council of that commission.

Eleven faculty members represented the university at a four-state planning conference for the North Central Association of Colleges and Universities held at the Allis Hotel, Wichita, Kans.

Texas Christian University
Fort Worth, Texas

Dr. Ike H. Harrison of San Marcos, former chief of the Human Resources Division of Headquarters, U.S. Air Force, has been named dean of the School of Business. Prof. Henry Key has been serving as acting dean. Dr. Harrison is an accomplished lecturer who speaks Spanish and French fluently. He will assume his new post on June 1.

Citing the value of private colleges in the development of young people, the Carnation Company presented T.C.U. with a check for $1,000 as an unrestricted gift. Similar gifts went to nine universities over the nation, two of them in Texas.

Some 1,500 seniors from 42 high schools of north and west Texas attended the second annual Citizenship and Career Conference on the T.C.U. campus. The all-day session was sponsored by the west Texas and Fort Worth Chambers of Commerce and the university. Panel discussions on career opportunities and citizenship, lunch at the new T.C.U. Student Center, and conferences were features of the program.

Seventy-one students completed their work for degrees at the close of the first term this year. The degrees will be formally awarded at the spring Commencement on May 29. There were five honor graduates: Shirley S. Counts, Elizabeth Faguy-Cote, Violet Colvin Heath and Joyce Ford Tice of Fort Worth, and Maxine Burlingham of Gainesville.

—Church World Service Photos

Members of a relief team distribute milk and vitamin tablets in an East Pakistan area.

Poorest of the Poor

Children of Stricken East Pakistan Receive Milk And Vitamin Tablets through Church World Service

By MRS. F. D. ISON*

THE Hindus blew their conch shells, there was talk of the end of the world, and groups remained on crumbling river banks because their gods had told them to remain; but still the waters swirled on, unheeding the cries and pleas ringing out in the darkness of the night. The floods had come to East Pakistan, taking their toll.

Were the gods angry? Was this some judgment on the people?

Everywhere fear was abroad—fear of the floods as they approached in the darkness, and fear of the power behind such a disaster.

This was the fear of the moment; but when it was over and the people were able to go back to their homes, then came another fear. Their crops were destroyed. In many cases their homes had gone and with them all they possessed. The village people are poor by the lowest standards, and many found it impossible to start again in their former homes. They had to move on to find a living somewhere else.

Some have found their way onto the railway stations here at Mymensingh to beg, or to thieve, if necessary, so that they may live. There we have found them and have come to know them as we have come to know others who have been forced there under similar circumstances.

As the mission jeep comes into the station yard the voices cry from all directions:

"When are you giving out milk again?"

"When are you going to show us more films?"

And so the cry goes up every time we go to the railway station. As the people swarm about the jeep no one could help loving them.

They are the biggest rogues in the world. They live by their wits and know—as none knows better—the truth of the phrase, "survival of the fittest." But beyond the dirt, the filth and the sores is an appeal that touches the heart.

WHO are they, these children of the station yard? Many were born there, their parents beggars or coolies. Some have never known their parents and have no recollection of how they came into being.

Near the station is the Mission Gospel Hall, and here we occasionally show them films loaned to us by the United States Information Service. We find it more convenient to keep the projector inside the hall and project the films out through the door to the screen in the open air.

In this way there is no limit to the number who can view the film. These films give us the first opportunity to know the children well.

Later when we were given a supply of milk we opened a milk center there so that these people, who are the poorest of the poor, might benefit.

If you have never given out food to a mob of hungry people you will have difficulty visualizing the scene.

We devised a card system. No milk could be given to anyone without a card. The milk could not be taken away from the center, but had to be drunk under supervision to prevent its being sold in the local tea shop and the money spent for cheap cigarettes.

What easy game we must have seemed to these people who live by their wits! We foiled all the tricks that were obvious to us. How many we did not know, we had no way of determining.

After some time we had our friends among the children, and often they put us wise to some of the tricks of the others.

We could not be certain that all of the milk was drunk there. But the almost daily improvement in the health of the children indicated that most of it was.

Some came with sores and ulcerated mouths; after a week of taking milk and vitamin tablets they began to show a marked improvement. Within a month they looked like different children.

THE little starvelings are very keen about the milk distribution and anxious that no one does anything to stop it.

To our surprise we learned that there was to be a meeting in a near-by village concerning the milk supply. Some children had been discovered trying to sell the milk, and others had met them on the way home and beaten them. The meeting was called to decide on punishment for the offenders. It was decided that among other punishments meted out the culprits would not be allowed to come near the milk center again.

To us powdered milk is something we accept, but to these people it is a complete mystery. Many and long are the discussions we hear on the subject.

"Where does it come from?" they ask each other.

"It can't possibly come from cows. There is not a country in the world that has enough cows to produce that much milk."

"It comes from the bark of trees."

"No, it doesn't. It comes from grass."

(*Continued on page* 43)

One of the poor Muslim boys who received clothes sent by C.W.S. The photo shows how he first appeared to workers in 1954.

*Mrs. Ison and her husband, both of the Australian Baptist church, operate the mission house at Mymensingh in East Pakistan. Mr. Ison is convenor and director of the East Pakistan Christian Council Committee on Relief and Rehabilitation. Through the Week of Compassion, Disciples of Christ share in cooperative relief work such as that described by the author.

Women and WORLD HIGHWAYS

Disciple Women in Canada

By JEAN HAMBLETON*

WHEN Christian Women's Fellowship was accepted in Canada in August, 1950, it was recommended by the National Women's Committee which represented many different kinds of women's groups in our churches. Most of these groups were Women's Missionary Societies, for it was the missionary impulse that gave women in the church the need to organize and to speak out.

Mrs. Hambleton

Churches of Christ in Canada had their beginnings in 1810 in Prince Edward Island, the smallest and most easterly of the Maritime Provinces. In Ontario the work began in 1817, and the first church west of the Great Lakes was organized at Portage la Prairie, Manitoba, in 1881.

It was in 1881 that the women in the Ontario churches sent their first missionary money to the little church at Portage la Prairie. The romance of the West and the opportunity it offered excited the missionary vision of the Ontario women. By 1887, when the Ontario Women's Board was formed, they were able to vote $400 to the cause in Manitoba. In the years after 1881 their vision broadened, groups were formed in many of the Ontario churches, and they began contributing to the Christian Woman's Board of Missions.

In the Maritimes, too, the women had organized, and as early as 1885 the women of Coburg Street Church, St. John, New Brunswick, had sent an offering of $7.10 to the C.W.B.M. in the United States. From the beginning, there was the closest association with the American boards of missions, and indeed the small Canadian churches depended for leadership in conventions and in evangelism on their American brothers.

In both Ontario and the Maritimes were many outstanding women whose names are still associated with the missionary cause. Mrs. M. F. Schurman of Summerside, Prince Edward Island, is one, and the Lediard family of Owen Sound, Ontario, another.

Mission Program for Children

A program of missionary education was begun among the children, an influence that was responsible for the consecration of many outstanding Canadian missionaries, beginning with Miss Mary Rioch, whose work in Japan was supported by the Ontario missionary offerings. The women undertook the organization of mission bands and later, intermediate groups. Mrs. James Lediard was the first head of this department of children's work, and Mrs. R. A. Doan and Miss Jessie Trout are two of the witnesses to the effectiveness of the fine work done in missionary education.

When the All-Canada Committee of the Churches of Christ (Disciples) was set up at the first All-Canada Convention held in Poplar Hill, Ontario, in June, 1922, the women's missionary interests were represented by Mrs. M. V. Romig whose territory as field secretary was extended to include not only Western Canada, where she had served for several years, but also Ontario and the Maritime Provinces. Mrs. Romig was succeeded by Miss Marian V. Royce who served until 1927 when the National Women's Committee was formed. The regional workers who served this committee, and later the field workers, Mrs. J. M. Curiston and Mrs. Leith Wright, made invaluable contributions to the work of the women in our churches.

Women in Leadership Positions

From a special missionary interest, the women's work broadened to include service in every branch of the church's work. In fact, many of our small Canadian churches —and most of them are small, having only between 50 and 100 members—are held together by the strong work of the women in CWF, in the choir, in the Sunday school, and as leaders for youth groups. We have no comparable layman's or young people's organizations. We do not have women elders or ministers, but women serve on church boards in every capacity.

Mrs. G. H. Stewart, now of Vancouver, British Columbia, and widow of one of the leaders of the All-Canada movement, was elected chairman of the All-Canada Committee by the convention in 1949. She is the first woman to have held such a position in any denomination or church group in Canada. During her term as chairman of the All-Canada Committee, the National Women's Committee (which is a sub-committee of the All-Canada Committee) became the Christian Women's Fellowship in Canada. Each local group was advised to study the Fellowship program and to accept it as they were ready.

Mrs. V. E. Lemon of West Lorne, Ontario, was elected president. Mrs. K. S. Wills and Mrs. T. M. Maltby of Toronto were elected vice-presidents, and Mrs. O. W. McCully, Toronto, recording secretary. These officers are still serving. Mrs. Lemon has been active in women's work for many years in Ontario. Under her national leadership during the last four years, about 80 per cent of the groups in Canada have adopted Christian Women's Fellowship in constitution and program.

Mrs. Lemon

Mrs. Stewart

Stewardship of Gifts and Talents

In their gifts of time and talent Canadian women have been unstinting, and in their gifts of money they have been outstanding. You will appreciate what is meant by this when you read in the current *Year Book* that their giving to world missions, the Long Range program (a Canadian home missions program), CWF, and other causes totaled more than $8,000. There are only about 45 women's groups in all of Canada, with about 1,400 members listed in CWF.

The Canadian Disciple is a 12-page monthly paper, the national publication of our churches in Canada. As editor of this paper, this writer is following a tradition. From the early days women have taken an active interest in the field of religious literature. There have been two other women editors of *The Canadian Disciple*. Miss Marian Royce, now with the Dominion Government establishing a new Women's Division in the Department of Labor, and Miss Grace Lediard of Owen Sound, Ontario.

There has always been a woman's page in *The Canadian Disciple*. In recent years there has been a Christian education page, edited by Mrs. H. J. Simpson, wife of the pastor of Hillcrest Church, Toronto. The Publications Committee, which is responsible for *The Canadian Disciple* and pamphlet publications, is headed by Miss Shirley Muir, a teacher in one of Toronto's high schools.

In Canada the women of the Churches of Christ are motivated by the same impulses of devotion and self-sacrifice that have led women in other countries to give their best efforts to the missionary cause. They have made a particular contribution by their sustaining work in the local churches in every department. They have provided leadership to the All-Canada movement and to interchurch work, as is demonstrated by their activity in every ecumenical group. They have nurtured religious education and have set an example of sacrificial stewardship.

Since the death of Mrs. Leith Wright, executive secretary, Mrs. Clara Blacklock has been carrying on the field work. The distances which separate Canadian women make concerted action difficult. But a deep family feeling gives the convention fellowship a particular warmth. We are looking forward to the World Convention in August as a fulfillment of our hopes for a more effective world witness to the principles of New Testament Christianity.

*Mrs. Ronald Hambleton is the editor of *The Canadian Disciple*, the national publication of the Churches of Christ (Disciples) in Canada.

Echoes— *from Everywhere*

Missionary Sees Change In Puerto Rican Boys

THE boys who live in the neighborhood around McLean conference grounds have formed softball and volleyball teams, and I coordinate their activities and give them moral support. The boys are usually engaged in outdoor games, but when it rains they drift to the porch of the main house of the conference grounds to play table games. This is the kind of results that make a missionary's life worth living!

Before these boys began coming to McLean to play ball, they spent their long hours of unemployment in one of the four *cafetins* or bars in this area, participating in the usual barroom antics. One could expect them to leave the bar to play ball, but when they choose to remain at the Mission and play table games instead of going to the bar to be out of the rain, they show that they need and want another place in which to center their interests.

Recently several of them have been talking with some of the members of the small congregation which meets in the McLean chapel on Sundays about coming to church. They say that they would like to come but that they are afraid to. They don't know the minister (a seminary student who comes on week ends), and they don't know how to act in church. Perhaps they will soon feel so much at home at McLean that they will lose that uneasiness and come to church.

In the meantime, it is inspiration enough to pass nearly-empty *cafetins* in the evening and then to drive up the hill to McLean and see on the lighted volley-ball court twenty or thirty faces which formerly were seen in front of the bars.

—MICHAEL SAENZ

Puerto Rico Newsletter

No Slack Season At Mungeli Hospital

The monsoon is traditionally a slack season in Mungeli Hospital in India since difficulty in travel and the work in the rice fields keep the village people from coming to the hospital except for very urgent cases. Nevertheless there have been enough patients in the eye and general medical and surgical departments to keep the staff busy.

A young apprentice mason, a member of the Mungeli church, fell from a tall tree and had fractures of both arms as well as internal injuries. Members of his family watched anxiously by his bed in the ward and complained that the hospital was not giving him proper care since he had not been given even one shot of penicillin. When Dr. James explained that in this case the modern wonder drug could do no good, they were satisfied.

Elisha, the patient, made a good recovery and was given temporary employment until he could use his arms again, as watchman to protect a local garden from being raided by monkeys.

—LOUISE RAMBO

Mungeli, India

Children Learn To Share with Others

The first bell had rung and the children were coming to Sunday school, which for want of other space was held on my front veranda. But as I looked out I saw a woman coming in the gate carrying two big sheaves of rice on her head. The rice completely covered her face.

I wondered who was coming by my house on the way from the field. What could it mean? But she came right on with the children, and I found that the rice was on its way to Sunday school. It was a thank offering from two of the children. It represented the first fruits of the harvest.

These boys and girls have learned much in the way of giving. Recently they sent a worthy offering for flood sufferers in other parts of India. At Christmas time they bought some clothes for a poor boy in our boarding school whose mother is being treated for leprosy. They even bought all their own supplies for the year as well as new hymn books.

—ETHEL SHREVE

Takhatpur, M.P., India

Girl Finds Other Christians in School

(The following is a letter sent to "The China Newsletter" which was issued for November-December and printed in Hong Kong.)

"These days all university tuition is free and students have to live in the dormitories. Jennie had been home for two years and dreaded the thought of living in a dormitory with strange girls. Two weeks ago the mother of Jennie came just radiant. Jennie had found that all the girls in her dormitory are Christians, and they all get up half an hour early each morning for prayer and Bible study together. Near the university is a little church which the students can use twice a week. On Thursdays and Fridays the Christian students and their friends gather there. Meetings are conducted by Christian students and the Lord is blessing their endeavor.

"We hear that 40 young people are now at the old pastors' daily Bible school, while another 30 attend night classes connected with one of the large churches. May we remember these in our prayers, that the Lord will prosper them in their studies of His Word."

Trading Post Valued At Yakima Mission

Mrs. Esther Johnson, one of our Indian friends, is in charge of the trading post here at Yakima Indian Christian Mission. She opened a branch office at the fishing grounds in the summer of 1954, and she did a fine business.

The Indian is fast losing his salmon. This past summer was disastrous for him, and many Indians were destitute this winter. Next summer may be the last of the fishing at Celilo Falls. This means that there is little money for new clothing, and this explains why a branch of the trading post is such a worthwhile project.

Many small children are outfitted for school at the trading post. We have a constant demand for baby clothing of any kind, children's clothing—especially good shoes, men's work clothes, and women's dresses in large sizes. Our family is large.

—YAKIMA MISSION NEWS

White Swan, Wash.

Jamaican Pastors Retire

TWO ministers of Disciples of Christ in Jamaica retired late in 1954. E. A. Edwards and E. W. Hunt, both with long records of service among the Jamaican congregations, retired on Nov. 1.

Mr. Edwards, shown in photo at right as he attended the 1949 International Convention of Disciples of Christ in Cincinnati, Ohio, began serving a rural parish in 1907. From 1917 until his retirement he served the Torrington Christian Church, one of the three largest Disciples congregations on the island. Mr. Edwards' special emphasis, in addition to the more conventional forms of religious work, has been social work. He has been in the United States to study twice.

Mr. Hunt served in the Providence District for more than thirty years. Recently he has been pastor of Pretoria Road and Mount Zion churches. In addition to his pastoral work he has served several times as chairman of the central committee of the Association of Christian Churches (Disciples of Christ).

Missionary Worship Service

Theme: *"Such Is Their Faith!"*

May

Simplicity of Life: "If we have food and clothing, with these we shall be content."

Call to Worship: They that trust in their wealth and boast themselves in the multitude of their riches, none of them can by any means redeem his brother, that he should still live always.

Let Us Pray: Heavenly Father, cast out our pride and clothe us in humility. We thank thee for those servants of thine who have consecrated their wealth to thee. In his name we pray, Amen.

Hymn: "Take My Life, and Let it Be" *(Christian Worship: A Hymnal,* 296)

Scripture Reading: Matt. 6:19-21; Luke 18:25; Psalm 49:10

Meditation: A man's greatness will not be judged by the abundance of outward things which he has at his disposal but his saintly soul will be taken as the sign of his greatness. We must attach less importance to external things and more importance to internal and eternal things. Our civilization is in a dilemma. The disease of modern civilization is difficult to be cured unless people are willing to change their inner life.

Philosophers of the East have carried out such thoughts as these in their own lives. They believe that misery and suffering are brought about when we accumulate and hoard wealth. We know that we have lost happiness of life and have no peace under modern conditions. Life has turned from the simple to the complex.

The idea of progress and prosperity of the universe has been stigmatized by eminent philosophers. We have increased our demands, but morally our modern man has not improved much. We do not remain honest, sane, and kind under the temptation. We are not less ferocious than what our ancestors were before us. Our idea of progress can be interpreted as something external, precarious, and disappointing. We know modern civilization is blasphemous and its ugliness displeases God. Machinery gives opportunity to a few men to amass enormous fortunes and become multimillionaires. Therefore increasing covetousness in people is stimulated by machinery and scientific inventions. Our happiness is ephemeral because we seek after worldly pleasures. Material things cannot give us peace of mind.

The philosophy of the Eastern saints and leaders has always been in renouncing material things in order to achieve happiness and seek God. Gautama Buddha, who lived about 500 B. C., told his followers to strive after a useful social existence, to help the sick and afflicted, and to improve the conditions of the needy. He also preached the futility of craving for material things. So did the Chinese Confucius, who on his deathbed said, "Be loyal to yourself and charitable to your neighbour." We are constantly warned of the snares of wealth. The great yogi Patanjali advises us to live each day as if it were our last. Squeeze the most out of every minute. Do not worry about tomorrow.

Narayan Vaman Tilak, who was born in a high caste Brahmin family, later on became an Indian Christian ascetic. He was a lovable man who spent his money generously for the poor and needy. He cared neither for praise nor for blame in the pursuit of his duty. He thought absolutely nothing of fame. He was filled with ideals. He constantly and earnestly prayed for his Hindu wife, who had not accepted Christ.

A time came when Lakshmi Bai, his wife, truly experienced a brilliant light, like that of the sun. Now the chains of caste distinction that had bound her life so tightly burst and fell rattling down. The very roots of caste pride and prejudice had evaporated. She gave up her religion. She also ate food from the sweeper's house. She helped the patients who were suffering from plague. Narayan Vaman Tilak renounced his salary and other worldly possessions. He started to wear beggar's clothes. He did household work with his own hands, and he never allowed any door fastening and locks in his house.

There are other Christian saints who were born in rich and high class families. Sadhu Sundar Singh and Bhakt Singh had all the riches of the world, but when they accepted Christ, they suffered persecution from their own relatives. They also renounced their riches and worldly possessions.

Happiness and peace of mind consist in the simplicity of life. Many who are unhappy and full of worries are the persons who possess lots of money and are involved in the intricacies of life. Contented ones think of how they may help the needy and enrich their lives physically, mentally, and spiritually.

Prayer: O Saviour Christ, thou hast promised us peace if we believe in thee. The world offers fame, wealth, popularity, and comfort, but thou givest us peace, satisfaction and joy. Grant us wisdom to know thee, health to serve thee, and power to walk according to thy way. Amen.

—Dilasi Solomon

Damoh, India

In Memoriam

Ira W. Tribbey, Nelson W. Peabody, Mrs. Charles Safford, Mrs. L. K. Thompson, Mrs. Louis Walker, Mrs. Edward Pelz. Long-time, loyal members of Washburn, Ill., church who passed away recently. Mr. Tribbey was an elder and for many years chairman of the board. Mr. Peabody was deacon emeritus.

Mrs. Bertha Low, Jan. 12, Chicago Heights, Ill. A devout Christian for many years, and a faithful member of Chicago Heights church for 38 years. Member of Loyal Women's Sunday school class and C.W.F., and superintendent of cradle roll department. Her devoted and never-tiring spirit in helping others will always remain with those who knew her. Age 63.

Mrs. Mittie Mitchell Speer, Dec. 9, 1954, Raleigh, N. C. Active member of the Hillyer Memorial Church. President of women's Bible class ten years. She was a jolly, cheerful and optimistic woman who loved people and never forgot friends. Age 63.

Mrs. Ethel Hawkins and Mrs. Bessie Gooding, Jan., La Plata, Mo. Members of long standing of La Plata church and active members of C.W.F. Mrs. Gooding was the member of longest standing in the church and was a charter member of the C.W.F.

Congo Christians Find No Cause for Wailing

By JULIA DAVIS*

NIGHT had closed in upon the Congo village and only the flicker of a fire or two pierced the vast darkness. Silence lay all about save for the nocturnal songs of the forest creatures.

The deep and peaceful sleep of weary villagers was suddenly broken by loud wailing and the slow rhythmic beating of the drum announcing to all the death of a village elder. The wailing of a single voice, that of the eldest child, was soon joined by the others.

Throughout the night the mourning continued as the wives and daughters walked up and down the road before the village. The wailing and mourning continued for two days as the family members gathered from surrounding villages.

Toward evening of the first day a group of men and boys came down the road singing and shouting and shaking spears and branches. And so the rites continued until early the following morning, when they carried the man to his final resting spot in the forest.

Such customs of death and burial are deeply rooted in the lives of these people, and it is hard for our Christians to withdraw themselves from the old ways. But as we talked during those few days to our Christian friends in the village about us, they told us that death there in the church village is treated much as it is in the custom of the missionaries.

Death for Congo Christians is not greeted with loud and mournful cries as had arisen from the village across the road, but rather it is greeted with song and prayer.

*Mr. and Mrs. Bernard Davis are missionaries in Belgian Congo with The United Christian Missionary Society.

For Adult Mission Study

MAY

Theme
India, Pakistan, Ceylon

New Hope Through Home Life

THE National Council of Churches of Christ in India sponsors the Christian Home Movement, which emphasizes Christian family life. Among the many projects of this Movement is the preparation and distribution of drawings such as the one pictured on this page.

These drawings, each picturing a daily routine task of an Indian woman, bears captions that relate the tasks to Christian living. For example, the picture of a woman drawing water from a village well carries the words: "When drawing water, I pray Thee, Lord, to give me Living Water that I may never thirst." Other drawings picture the daily tasks of sweeping the house, shopping at the bazaar, preparing food, and similar duties.

Many women hang these pictures on the walls of their homes. Some use them as a guide for daily, constant devotions, being reminded to make of each task a Christian experience.

If you have someone gifted artistically in your group, why not have her enlarge the picture on this page and use it as a poster? It could be very simply drawn in black and white, using a black crayon or India ink; or it could be done in color. You might even devise other drawings of your own from the suggestions above. Such posters will not only lend atmosphere to your program, but will help the women of your group to understand the purposes and techniques of the Christian Home Movement.

Other Posters

Why not make a poster with the pictures of the three outstanding women leaders discussed in this program? You will find a picture of Madame Pandit in the booklet *This Is India, Pakistan, and Ceylon,* or in the booklet *About India.* Rajkumari Amrit Kaur's picture is in Folio X of the *India Portfolio.* Sarah Chakko's picture has appeared in WORLD CALL (February, 1954), the *Christian-Evangelist* (the early issues of 1954, at the time of her death), in the *Church Woman* (January and March, 1954).

Suggestions for other posters that would fit in with this program are given in the leaflet "Suggested Uses for the *India Portfolio*" which is enclosed in the Portfolio.

Additional Resources

If you wish other information regarding Sarah Chakko, refer to any of the above periodicals, as well as the February 10, 1954, issue of the *Christian Century.* A most helpful article appeared in the March 11, 1953, issue of *Christian Century* entitled "Churchwoman of India." Written before Miss Chakko's death, this article gives a great deal of intimate biographical information. If you still have copies of the 1954 World Day of Prayer service, her biography appeared in it, for Miss Chakko wrote that service which was used a month after her untimely death in January, 1954.

Madame Pandit, you may have read in your local paper, is serving in England now, since her term as president of the United Nations expired last fall. For a delightful glimpse of family life among the Pandits, read *Prison and Chocolate Cake,* written by Mme. Pandit's daughter.

Rajkumari Amrit Kaur recently visited our Jackman Memorial Hospital in Bilaspur. She is doing a great deal to help the cause of Christianity and missions in India.

Deborah Peters, whose story is used in this program, is now in the United States studying at Drury College, Springfield, Missouri. She left her five children with her mother in India so that she may prepare herself to serve her people better.

Presentation of the Program

If you wish to carry out the suggestion of presenting this program as a skit in which Mrs. Peters, Dr. Lawrence, and Nurse Rosie discuss the information contained in this program, you may use the device followed in the Pennsylvania CWF Workshops last fall when this program was used as a demonstration. A poster of the drawing pictured below attracted the attention of Mrs. Peters, who stopped at the Jackman Memorial Hospital to secure medical supplies for her work at Kotah. The picture naturally introduced the subject of Christian Family Festivals, for which the hospital had set up a booth on child care.

Rajkumari Amrit Kaur was mentioned in connection with her visit to Bilaspur. Discussion of the All-India Women's Conference, attended by the Rajkumari, permitted the participants to lament the fact that Sarah Chakko would not be present this year. Nor would Mme. Pandit, who is now in England, serving as representative for the India Government. This movement is sponsored by leading women who have been supporting the Hindu Code Bill and have been working for women's rights in general.

The excerpt from the play *That Heaven of Freedom* was read by Mrs. Peters when she told that her CWF was preparing to present it. Missionaries have copies of some of the India study material, so that the women in India have access to them also.

"When lighting the lamp, I pray thee, Lord, let thy true light shine within my heart and make me in all I do to be kind and good like a lamp which lightens others." . . . ***Christian Home poster.***

From Pakistan

The status of women in Pakistan is changing rapidly, reports Mrs. Wilbur Palmer, our foreign correspondent. During the flood in Dacca last fall, Mrs. Palmer was working with a Pakistani woman, distributing relief. This woman belonged to the ruling class of Pakistan. When she wanted to go to college, she came out of "purdah" (the practice of women being always veiled and kept indoors). Because she was of the ruling class, other women were able to follow her example. More women are abandoning the restrictions placed upon them by this Mohammedan custom and are becoming educated. Because Pakistan needs leadership so desperately, it is easier now than ever before for women to rise above the low status they have always had. Of course, they still have a long way to go.

Worship Service

This month's worship service on the overall theme *Such Is Their Faith!* is built around the quality of "Simplicity of Life." The service was prepared by Dilasi (Mrs. Peter) Solomon, whose picture will appear in next month's issue of WORLD CALL.

Dilasi's life story reads like a fairy tale. She was daringly rescued as a tiny baby from the funeral pyre of her mother by a Christian. She was placed in an orphanage at our mission and trained in mission schools. She was always at the head of her class and while at Burgess Memorial School received a scholarship from the government as the student maintaining the highest average.

Dilasi was set upon becoming a teacher, and was not the least bit interested when a Christian family wanted her to become the wife of their son, Peter Solomon. Then Dilasi saw Peter—and the "Prince Charming" easily changed her mind! When Peter came to America in 1946 to study, Dilasi did go on to teacher's college. They now serve in the Damoh area, but are both planning to come to America for further study in the near future. The Solomons have two children.

—MURIEL WATKINS

Youth and Missions

Youth Tour—Caribbean

YOUTH may visit mission work of Disciples of Christ in Jamaica and Puerto Rico on a personally conducted 3-week tour this summer. Beginning June 23, about 20 youth will fly from Miami to Jamaica with a one-day stopover in Cuba. Ten days in Jamaica will give an understanding of the educational and evangelistic work of Christian College and the 30 churches. From Jamaica an hour by air will bring the tour to Haiti for a full day in Port au Prince. Haiti is the only republic in the western hemisphere governed by Negroes.

On the next day the tour will discover the Dominican Republic, companion country of Haiti on the Island of Hispanola. Another eastward hop and the tour will be on U.S.A.'s half-century-old adopted son, Puerto Rico, for 8 discovery-filled days in the second fastest growing mission field of the Disciples. An optional side trip—a day in the Virgin Islands—is only 45 minutes by air from Puerto Rico. A few hours of day flight to Miami complete the Caribbean circle tour.

Major in Missions

The tour offers youth a chance to see their church at work outside continental U.S. In Jamaica the results of nearly 100 years are seen in the growing churches. Life is not easy on an island whose average is 2.2 acres of land per person. (In the rural areas of the U.S. the average is 37 acres.) The soil should produce bountifully but it does not. It has been worked and wasted to death. Today 200,000 families depend on fewer than 500,000 acres of tillable land. Meanwhile Christian College, less than ten years old, is demonstrating the values of soil conservation, seed selection, fertilization and other modern farming methods.

Over half the Jamacians cannot read nor write. Less than half the children of elementary school age are enrolled. Few grade school graduates can afford to attend high school. Yet the girls of Christian College learn food preparation and other skills of managing the home. Disciple churches are also supporting a union school for the education of ministers.

Jamaica is a beautiful island. Its name comes from the aboriginal Arawah name, "Xaymaca," implying an abundance of rivers. It is 144 miles long and 49 miles wide. Its highest mountain reaches 7,388 feet. Columbus, its discoverer, described its surface before the Spanish throne by crumbling a sheet of paper in his hand. The average temperature in Kingston during June is 80°.

Spanish-Speaking U.S.A.

Puerto Rican Christians demonstrate the Latin preaching fervor of Protestants enjoying religious freedom under the Stars and Stripes. Baptisms last year totaled 44 per cent of the church membership. Financial support averages more than a tithe per member, even though incomes are one-sixth the average income in continental U.S. McLean Conference Grounds the year around serves the leaders of our churches and other church groups. Tour members may try their Spanish although most Puerto Rican high school and college students speak English.

Eight days in our 50-year-old "colony" impress the values of democratic government and lay church leadership for each tour member.

Who May Go?

Consecrated Christian youth who will have finished the sophomore year of senior high and older youth are eligible. A Tour Mother and Charles C. Mills will accompany the tour from its operational beginning at Missions Building, Indianapolis. Tour members may join the tour en route by train to Miami. All expenses of the 3 weeks from Miami are covered by a $324.98 tour fee.

Youth Tour—U.S.A.—Toronto

A double purpose youth tour August 11-25 combines seeing home missions and the youth sessions of the World Convention of our churches, Toronto, Canada. From its origin in St. Louis, Mo., via chartered bus to Indianapolis, Detroit, southern Ontario and Toronto, various types of home mission work will be seen in action: the church at work among migrant workers, in larger parishes, on the growing edges of cities, and with minority groups.

The Christian Board of Publication, Missions Building, Flanner House, homes of the National Benevolent Association, Butler University and Hiram College will be visited. Niagara Falls and other scenic spots are included.

College students, older youth, sophomores, juniors and seniors in high school who are consecrated Christians are eligible. A tour mother and Charles C. Mills will be with the tour during the entire two weeks. Tour fare including travel, lodging, admission fees (not including meals) for two weeks is $149.98.

—CHARLES C. MILLS

Note: For additional information or an application blank for Caribbean and Home Tour write Charles C. Mills, Tour Conductor, The United Christian Missionary Society, 222 S. Downey, Indianapolis 7, Ind.

Up to the Minute?

Indications are that interest in Christian outreach is on the increase among youth and their leaders. The large sale of material for World Fellowship Youth Meets and the requests for suggestions and for study materials are encouraging. Every leader of youth needs to keep himself up-to-the-minute on tools to make any encounter with missions a worthwhile and pleasurable adventure.

1. Sets of black and white pictures on India are sailing around the U.S.A. and Canada. A story accompanies each picture. The only charge is postage both ways.*
2. It is not too late for fine supplementary materials on India, if you failed to learn about them sooner: *Change of Heart,* for seniors; *Hidden Treasure,* for intermediates; *India Portfolio,* for all.
3. A free booklet follows you right through the year, pointing the way and giving specific help in mission activities. For seniors: *CYF Studies Christian World Outreach.* For intermediates: *Chi Rho Fellowship Studies Christian World Outreach.**
4. Next month on this page will be plans for an occasion to look at all mission lands. A world mission fair, or a suggested trip from land to land. Several requests for help on this matter are responsible for the forthcoming article. Watch for it.

—MARETA SMOOT

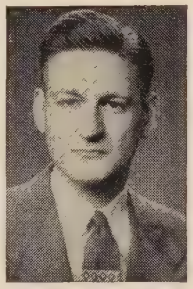
*Send requests to Department of Missionary Education, U.C.M.S., 222 S. Downey Ave., Indianapolis 7, Ind.

In the interior areas of Puerto Rico may be found native homes such as this one.

WORLD CALL NEWS ROOM

Student Work Executive To Go to Switzerland

PARKER Rossman, student work executive in the department of religious education of The United Christian Missionary Society, will be in Geneva from January 16-October 15, 1956, as a fraternal secretary of the World's Student Christian Federation. Dr. Rossman will be one of a staff of four, and will have primary responsibility for planning the triennial meeting in Germany of the general committee of the W.S.C.F., an executive group of 180 members. The Rossman family will be together in Geneva.



Dr. Rossman

The World's Student Christian Federation works in fifty countries. At the triennial gathering its executive body reviews the progress of student movements in all the countries and determines the program of the W.S.C.F.

While Dr. Rossman is in Geneva his work at Missions Building will be handled by Robert S. Bates, now student worker for Disciples of Christ at the University of Kansas. Mr. Bates will spend ten weeks this summer in the national student work office. He will be back in Indianapolis on Jan. 1, 1956.

Pension Fund

Two staff members of the Pension Fund of Disciples of Christ were honored recently on their completion of twenty-five years of service with the national agency. Now in their twenty-sixth years with the Pension Fund are Gerould F. Prewitt, treasurer, and Harmon O. Pritchard, actuary.

Both men are sons of ministers and are active laymen in Christian churches. In addition, both men participate actively in civic affairs in Indianapolis.

Dan E. Smith, father of William Martin Smith, field representative of the Pension Fund, died recently in Elwood, Ind. Mr. Smith was a retired minister of Disciples of Christ, and at the time of his death he was serving as ad interim pastor of a rural congregation.

Wedding

Donna Sue West, daughter of Dr. Donald F. West, an executive secretary in the foreign division of the United Society, was married on Jan. 28 to Richard Keith De Jeet. The ceremony was held in Downey Avenue Christian Church in Indianapolis. Mr. and Mrs. De Jeet are residing in Indianapolis.

Commissioner Injured

Dr. Warner Muir, minister of University Christian Church in Des Moines, Ia., and chairman of the Commission on Brotherhood Finance, is recovering from injuries sustained recently in an airplane crash.

The 44-passenger Convair in which Dr. Muir was riding made a forced landing in a corn field near Dexter, Ia. Dr. Muir was taken to a hospital to be treated for a fractured vertebra.

Family Life

J. D. Montgomery, national director of family life and adult work for the United Society, returned to the United States on March 15 after conducting a series of family life institutes and programs for Disciples of Christ in Mexico.

An institute on family life and adult work was conducted in Aguascalientes on March 3 and 4, immediately following the annual planning retreat of the *Concilio,* the administrative council of the Mexican churches. Ministers, lay people and missionaries of Disciples of Christ attended the institute.

Mr. Montgomery, formerly a missionary in Argentina, is familiar with the Spanish language. He planned to visit all of the thirteen congregations of Disciples in central Mexico following the annual meeting, speaking to the people about adult education and Christian family life. He took the assignment at the request of Mexican churches and on special arrangement with the United Society's department of religious education.

Missionary Register

ARRIVING FROM THE FIELD:

Mr. and Mrs. T. N. Hill, missionaries in India, will arrive in New York on April 7 to begin a regular furlough.

Miss Velma McGill will arrive from India in April on regular furlough.

Miss Carolyn Watkins, whose furlough was delayed, arrived in New York from Africa early in March.

DEPARTING FOR THE FIELD:

Mr. and Mrs. Lew A. Davis left the United States late in March to begin their work in India.

Birth

A son, John Albert, was born on Jan. 20 to Mr. and Mrs. Jack T. Barron, missionaries with the United Society in Belgian Congo.

Mountain Workers Council

Two national directors from Missions Building attended the forty-third annual meeting of the Council of Southern Mountain Workers, held from Feb. 16-19 in Gatlinburg, Tenn. At the meeting were James H. Behler of the United Society's department of institutional missions and Dale W. Medearis, national director of town and country church.

Eight representatives from Hazel Green Academy at Hazel Green, Ky., attended

Religious Education Workers Hold Annual Meeting

—Photo by Inabinett

In the photo above are the new leaders of the Religious Education Workers Fellowship. Meeting during February in Indiana, the field workers of The United Christian Missionary Society elected as officers, left to right, Forrest King of Kentucky, secretary; Rival Hawkins of California, chairman; and Al Holt of Texas, vice chairman.

the meeting. Charles Rose, a youth representative from this mountain school supported by Disciples, was elected one of the vice-presidents of the youth division of the Council.

Editor's Widow Dies

Word has come of the death of Mrs. W. R. Warren, widow of the founding editor of WORLD CALL. Mrs. Warren died at the Amarillo, Tex., home of her daughter Connie, Mrs. H. W. McCue, about ten days after a fall which resulted in a fractured leg. She was buried beside her late husband, Dr. Warren, in Sarasota, Fla., on Feb. 19. In addition to Mrs. McCue, she is survived by a son, Edgar Lovett Warren, distinguished labor economist now on the staff of the University of California at Los Angeles.

Men's Work

At the last meeting of the National Conference of Men's Work Secretaries, held recently in Richmond, Va., William H. McKinney was elected to represent the Conference before various lay movements in Europe this summer. Mr. McKinney, executive secretary of the department of men's work of the United Society, will be spending educational leave time studying lay movements in Europe.

Visas Granted

Mr. and Mrs. Lew A. Davis, commissioned as missionaries in June, 1954, left for India in late March to begin their work with the United Society. The Davises had been taking additional work at the Kennedy School of Missions in Hartford, Conn., waiting for visas from the Indian government. They will be working in Cuttack, Orissa. Mr. Davis will be engaged in rural churchmanship and his wife will have responsibilities in religious education.

Christian Educators Stress Youth's Spiritual Welfare

A STRONG recurrent note of concern for the spiritual welfare of the nation's youth was sounded by a thousand and more Christian educators throughout the week-long annual meeting of the National Council of Churches' Division of Christian Education, held in Cincinnati, Ohio, February 4-11.

How to fortify tomorrow's citizens with an armor of faith stout enough to deal effectively with tomorrow's dangers was discussed by speaker after speaker.

And toward the close of a meeting which neither takes nor intends to take formal actions, a group of influential denominational leaders formally urged all-out church support of a strengthened weekday church school program—religious instruction on school time but outside the schools.

In a joint statement the executives, who direct the educational programs of their denominations, not only called for thorough church study of released time programs, their costs and varying worths, but they also urged that experimental centers be set up to demonstrate the workability of proved programs, and that programs be established where none exists today.

Weekday religious education is at least a partial answer to the problem of how to give children a moral and religious climate in which to grow, these leaders asserted. Their statement affirmed that it "teaches religion within the framework of the child's formal education and emphasizes the place which religion should have during the week as well as on Sunday."

Especially is it an answer to the needs of "boys and girls hitherto unreached by Christian teaching," for they have virtually no other way to receive such an "expression of the deepest needs and earnest purpose of American citizens."

Church support of such programs will have to go further than mere recognition of their usefulness and need. The churches should "increase their financial support to make possible everywhere the quality of teaching now represented only in the best weekday church school programs," the statement said. Legal barriers that have had a retarding effect on the programs "have now been cleared by the U.S. Supreme Court." At the same time, "churches and the nation as a whole have shown increased concern for the moral and spiritual welfare of children." The statement was adopted by the Christian education leaders of thirty-nine communions which cooperate in the division.

How this Bible may make Easter a turning point in someone's life

Regular reading of the Bible has marked a turning point in many a life. Yet, too often, out-of-date language discourages our attempts at day-by-day Bible reading.

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The perfect Easter gift

As this clear and powerful Bible strengthens your loved ones' understanding of God's Word, it can bring them—perhaps for the first time—all the help and stimulation the Scriptures offer in these troubled times.

Give your loved ones the magnificent Revised Standard Version for Easter Truly, it may be the most treasured gift you'll ever give.

FREE Easter Offer. To acquaint you with the power and clarity of the Revised Standard Version of the Bible, we make this unique Easter offer: a leatherette bookmark with the beloved 121st Psalm ("I lift up my eyes . . .") stamped in 23-karat gold. Write Thomas Nelson & Sons, Dept. 37, 19 East 47th St., New York 17, N. Y. Offer limited. Write *today*.

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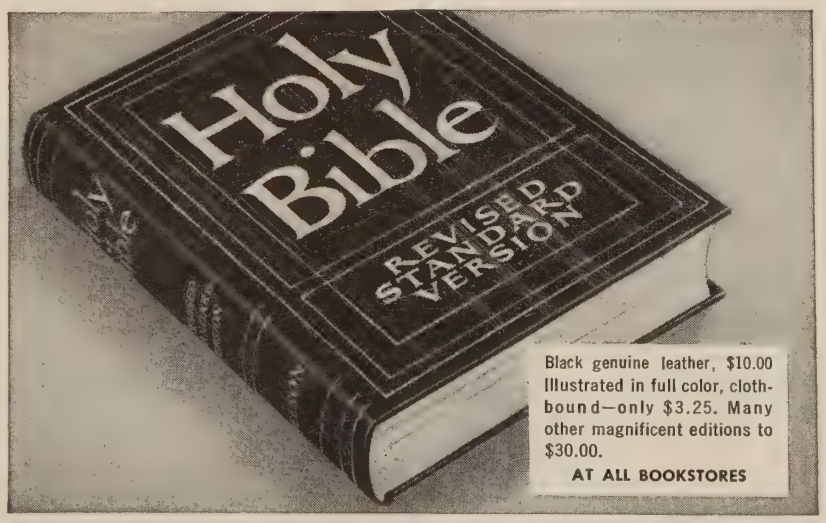

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Book Chat

(*Continued from page* 22)

REINHOLD Niebuhr, as consulting editor, is encouraging the production of several volumes of theological books called the Christian Faith Series. The first is by Alexander Miller on *The Renewal of Man,* and it is certainly a brilliantly written book. As would be expected from its sponsorship, the author goes back to the Reformation theology and calls his work a twentieth century essay on justification by faith. His treatment of ethics is most arresting. To him Christian ethics does not deal in values, for this is a word not appearing in the scriptures but "in the concreteness of covenant and compact, of love and loyalty." He states that the idealism of Kant was interested chiefly in *motives,* while the pragmatic ethics of Karl Marx, father of socialism, is more interested in *consequences.* While biblical ethics is concerned with both motives and consequences and is therefore more complex than either idealism or Marxism, it is lodged in our loyalty to God through compact and covenant. Our ethical conduct is guided by our relationship with the Father and not primarily in ethical theory.

Books Mentioned in Book Chat

DISCIPLES OF CHRIST IN GEORGIA, by J. Edward Moseley. St. Louis. The Bethany Press. 400 pp. Price, $3.00.

HERE LIES OUR HOPE, by J. Clyde Wheeler. Boston. The Christopher Publishing House. 118 pp. Price, $2.50.

THE INTERPRETER'S BIBLE. Volume 4. Psalms and Proverbs. New York and Nashville. Abingdon Press. 958 pp. Price, $8.75.

THE RENEWAL OF MAN, by Alexander Miller. Garden City. Doubleday & Co. 184 pp. Price, $2.95.

Current Preaching

The following volumes of sermons are listed in order according to our estimate of their value.

THE YEARS OF OUR LORD, Charles M. Crowe. New York & Nashville. Abingdon Press. 155 pp. Price, $2.50. One of the more popular Methodist preachers has a series of sermons beginning with Christmas and ending with Easter, arranged consecutively, on the life of Christ. The sixteen sermons are not profound in their insights but constitute good preaching and suggest a fine pastoral method.

THE WHOLE ARMOR OF GOD, by Ralph W. Sockman. New York and Nashville. Abingdon Press. 77 pp. Price, $1.00. The popular pulpit and radio preacher takes the stirring passage from Ephesians as the textual basis for seven expository sermons of high quality. The emphasis is on the "whole" armor stressing the wholeness of personality that makes for inner integrity.

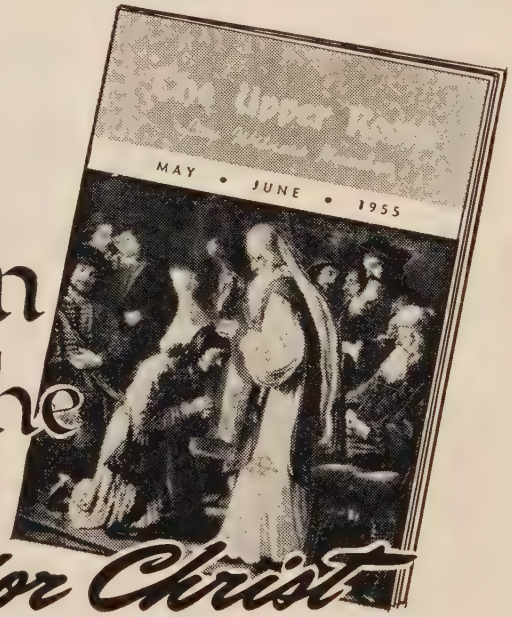
CREED OF OUR HOPE, by Merrill R. Abbey. New York & Nashville. Abingdon Press. 109 pp. Price, $1.75. Even preachers of a non-creedal communion will profit by these penetrating sermons on the Apostles' Creed. It is high quality doctrinal preaching, informed by travel, wide reading, and compact homiletical method.

THE WOMAN OF TEKOAH, by Clarence E. Macarthey. New York & Nashville. 160 pp. Price, $2.00. A series of a dozen sermons on biblical characters by one of the best-known American preachers. Dr. Macartney, conservative in his theology, is an artistic sermonizer and an astute expositor. His sermons are always suggestive.

AMERICA'S SPIRITUAL RECOVERY, by Edward L. R. Elson. New York. Revell. 189 pp. Price, $2.50. Ten sermons are of patriotic accent by President Eisenhower's pastor. They deal with current problems and are ethical in tone.

C. E. L.

Laymen around the world *witness for Christ*



Laymen from the four corners of the earth have contributed the meditations, prayers and Scripture selections for the May-June "Lay Witness Number" of The Upper Room, annually one of the most inspiring issues of this devotional guide used in more than 3,000,000 homes.

Among this year's contributors are a farmer from Ohio, a postman from Arkansas, a realtor from Canada, a laborer from Peru, a physician from India, a lawyer from the Philippines, a teacher from Australia, an editor from Hong Kong, a princess of Rumania, and 52 other laymen, representing almost every evangelical denomination.

Send your order NOW for this great "Lay Witness Number." 10 or more copies to one address, 5 cents per copy, postpaid. Individual yearly subscriptions, 50 cents, two years $1.00. Special air mail edition for youth and for men and women in service, same price. If your church is not already using The Upper Room, write for a free sample copy and details of the Parish Cultivation Plan.

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Brotherhood Leaders Urge Support

A National Consultation on student work was held in June, 1954, calling together representative brotherhood leaders to study the needs of our students. The consultation urged:

—The support of the Home Church Plan, for churches of the state to undertake more adequately their responsibility to support student work in the major college centers.

Every Disciple congregation should each year send $10.00 for every one of its students enrolled in college.

The Home Church Plan consists of an annual appeal to local churches to support student work. Through this plan each church may be asked to contribute annually at least ten dollars for each student it has in college, to be solicited by those centers where authorized student work programs are being conducted. (Disciple student work costs from $12 to $20 per preference student per year in most centers where adequate work is maintained.) This is over and above giving for which designated credit may be received . . . in addition to your regular missionary giving.

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Book of the Month

EIGHTY ADVENTUROUS YEARS, by Sherwood Eddy. New York. Harper and Brothers. Price, $3.00.

The Commission on the Promotion of Christian Literature recommends to laymen and ministers, *Eighty Adventurous Years.* This book was chosen for April reading by Mrs. Harriet Harmon Dexter.

Commenting on the book, Mrs. Dexter says:

"One life. These two words may stand for a waste of years or a span of God's eternal purpose for man. The eighty years of Sherwood Eddy's life are a vigorous witness to the fact that the acceptance of God's direction can make a man's life dangerously adventurous and unbelievably fruitful.

"The adventure with God starts when Mr. Eddy is in college and almost by chance attends a student conference at Northfield, Massachusetts. Here, under the spell of Dwight L. Moody, the young pleasure-loving Eddy is forced to look at his own useless life. That night, under the stars and alone with God, he comes to grips with himself, and the result is complete dedication.

"Completing seminary training he becomes a secretary for the Y.M.C.A. and for the Student Volunteer Movement. Gripped with the ideal of 'the evangelization of the world in this generation' Mr. Eddy spends a quarter of a century directing the work of these organizations in Asia. He helps to organize and lead the great student Christian revival in the Orient. As time goes on, three continents feel the impact of this man.

"Mr. Eddy's life is the struggle of a man in search of a satisfying religion. Move with him through the phases of a solitary religion, a shared religion and a social religion and you travel with a man who could never be satisfied until he had probed every avenue open to him to study the expanding power of God."

Audio-Visual Suggestions

CONSTRAINED BY LOVE (revised release). The popularity of this film and the well-worn condition of the prints at hand have made necessary a new release of this 16mm sound color film of phases of the work of

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the India Mission of The United Christian Missionary Society. This film, showing particularly the missionary work of Dr. and Mrs. Donald McGavran at the Takhatpur station, has been slightly revised and new prints have been made. 30 min., $8.00 rental.

LIVING RIGHT AT OUR WORK series is a set of 5 filmstrips with 33 1/3 rpm records. These have been prepared by the Jam Handy Organization in cooperation with the Department of the Church and Economic Life and the Broadcasting and Film Commission of the National Council of Churches. They are planned to provide material for five meetings in which groups would use these audio-visuals to stimulate discussions of life situations and ethical questions that arise in office, factory, farm, home, school, and wherever people work together. Titles of individual filmstrips are CHOICE, ATTITUDE, COUNSEL, OUTLOOK and LEADERSHIP. These may be purchased as a kit with resource guides for $49.00 from the Christian Board of Publication, or rented from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Ind., at $2.50 rental for each filmstrip.

Publications Received

MEDITATION AND PIETY IN THE FAR EAST, by Karl Ludvig Reichelt. New York. Harper & Brothers. $3.00.

EIGHTY ADVENTUROUS YEARS, by Sherwood Eddy. New York. Harper & Brothers. $3.00.

THE RIVER JORDAN, by Nelson Glueck. Philadelphia. The Westminster Press. $3.75.

WE LIVE BY FAITH, by Ruby Lornell. Philadelphia. Muhlenberg Press. $2.00.

HINGES OF DESTINY, by Ralph W. Lowe. Philadelphia. Muhlenberg Press. $2.75.

A COMPANION TO THE STUDY OF ST. AUGUSTINE, Edited by Roy W. Battenhouse. New York. Oxford University Press. $5.50.

TWO MINUTES TILL MIDNIGHT, by Elmer Davis. Indianapolis. Bobbs-Merrill Co. $2.75.

THE DAWN OF PERSONALITY, by Emile Cailliet. Indianapolis. Bobbs-Merrill Co. $3.00.

MAN'S KNOWLEDGE OF GOD, by William J. Wolf. New York. Doubleday & Co. $2.95.

WHEN YOU BUILD YOUR CHURCH, by John R. Scotford. Great Neck, N. Y. Doniger & Raughley. $3.00.

THE PRACTICAL EPISTLE OF JAMES. Studies in Applied Christianity, by Frank E. Gaebelein. Great Neck, N. Y. Doniger & Raughley. $1.50.

THE WAY OF LIFE. A new translation of Tao Te Ching. Lao Tzu. Translator R. B. Blakney. A Mentor Book. 35 cents.

HERE I STAND: A Life of Martin Luther, by Roland H. Bainton. New York. A Mentor Book. 50 cents.

THE SWORD AND THE CROSS, by Robert M. Grant. New York. The Macmillan Co. $2.75.

LOAVES AND FISHES. Menus and Recipes for Fridays and Lent. By Katharine Morrison McClinton and Julianna Morrison Ashley. New York. Morehouse-Gorham Co. $2.95.

MY SPIRITUAL DIARY, by Dale Evans Rogers. Westwood, N. J. Fleming H. Revell. $2.00.

THE STORY OF JESUS, by Manuel Komroff. Philadelphia. John C. Winston Co. $2.50.

YEAR BOOK 1954. Indianapolis. International Convention of Disciples of Christ. Paper, $3.00; cloth, $5.00.

WOMEN OF JESUS' TIME, by Beulah Squires. Eleven playlets for women's groups. Cincinnati. Standard Publishing Co. (Price not indicated.)

THE DREAM IS CERTAIN, by Doris Hedges. Boston. Christopher House. $1.50.

HERE LIES OUR HOPE, by J. Clyde Wheeler. Boston. Christopher House. $2.50.

Poorest of the Poor

(*Continued from page* 32)

"No, you are all wrong. It comes from ordinary flour."

And so the discussion continues. In order for the people to understand more about powdered milk and so realize more of its value, we are trying to get literature and films on the subject.

The children, of course, don't care where it comes from. It is something to drink

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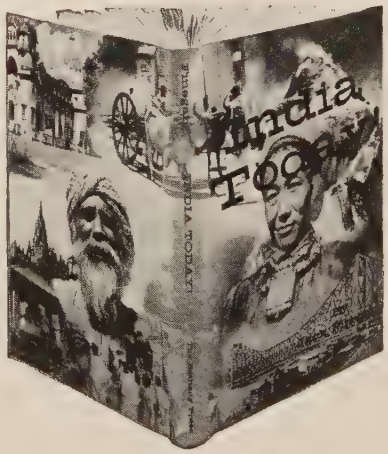
India Today!

by Jack Finegan

50 photos take you there!



This new republic in an ancient land is as strategic in Asia as Asia is in the world. India's people and thus its future can be understood only through its racial, historical and cultural background. Dr. Finegan interprets the many sides of India, from the icy peaks of the north, the great river plains, the triangular southern portion. He briefly follows history to see the work of Gandhi, Nehru and others in their fight for Indian independence and the present democratic republic. An interpretation of the 1951-52 elections shows the relative positions of political forces. India is a land of contrasts with temples and beggars, pensioned princes and grinding poverty, castes and a cry for equality. It is a picture which, once seen, is unforgettable. *$4.25*

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and it tastes good. For some this cup of milk is the main meal of the day.

When we brought in the multi-vitamin tablets, one of the cartons was slightly broken and a few tablets rolled onto the road.

These children pounced on them like lightning. They had never seen them before; but they knew they were something to eat, and so they crammed them in their mouths.

The normal dose is one daily, but I saw one boy put four tablets in his mouth with apparently no ill effects.

I WISH you could see the happy faces of these children. They have no realization that any different life exists.

Shubhan is a roly poly boy of four who knows more of the sordid side of life than most adults and thinks nothing of it. He lost his milk ticket every day until finally we got to know him and just gave him the milk when he showed up for it. He seemed to be favored by all the other children who were continually begging extra milk for him or sharing their own. He is one of those naughty, irresistible urchins, loved in spite of all his mischief.

Abdul, an attractive lad of twelve, is a real help to us in everything we do. Our own children know him and chatter away to him when they meet. We asked Abdul where he slept at night and he told us that he stayed on the steps of the Gospel Hall.

We asked about his bedding and he thought it was the best joke he had ever heard.

"Bedding," he chortled with glee. "We don't have any bedding, Sahib; we just have a piece of bag if we can get it."

So from the bedding that had come to us from America we gave him a light eider-down blanket to share with the others. I think of these children on bitter cold nights when I have found four blankets insufficient.

MANY people think of India and Pakistan as hot, tropical countries and do not know that December and January can be particularly cold months.

A small naked lad, three years old, came shivering to the back door one day recently. Five minutes later he went away grinning broadly, wearing a red snow suit. His brother sported a gray wind jacket with a fur collar and navy cotton pants.

The brother's hair was matted and very long, so we gave him money to have it cut. When he returned we recognized him only by the jacket. No sign of hair remained—it had been shaved to the scalp. Only a shiny bald head showed above his impish, infectious grin.

What does life hold for these children of the station yard and the many others like them?

Will they become coolies or beggars or thieves? They are lovable and lovely in spite of the dirt and sores. We who have children of our own wish that these children could know some of the privileges that our own children accept as their birthright.

These children of East Pakistan are victims of circumstances, cast up by famine, flood and want. With your help we continue to aid them.

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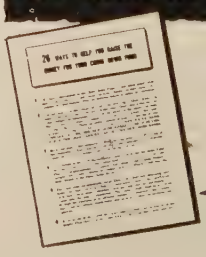

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A Year of Progress

Board of Church Extension Trustees Hear Report

A NEW peak of activity was reached in 1954 by the Board of Church Extension of Disciples of Christ. Statistics indicating this fact were presented to the Board's trustees at their annual meeting in Indianapolis this past February.

Loans totaling $1,393,108 were made in 1954 to 73 Disciples churches around the world. Since 1934 the Board has made more than two thousand loans totaling more than twenty million dollars. At present the Board is carrying 935 loans on its books; last year 131 loans were closed.

William T. Pearcy, executive secretary of the extension agency, reported to the board of trustees that 1954 was a "good" year in regard both to financial matters and to total program.

Regarding assets of the agency, he revealed that the net funds of the Board climbed this past year to $4,409,213.24, an increase of $198,392.21 over 1953. The Interest-Free Loan Fund for new congregations was increased to $452,044.84.

"Throughout the year," Mr. Pearcy's report said, "the Board continued to provide for our churches the five basic services for which it is responsible."

Services provided by the Board of Church Extension include the making of loans, architectural counsel and guidance, leadership in dedication and fund-raising campaigns, acceptance of trust fund deposits by individuals and organizations and the payment of interest, and general counseling in all phases of a building program, both for the established congregation and for the one newly organized.

Field Responsibilities

The annual report indicated that the field responsibilities of four executive staff members of the agency increased in 1954. Mr. Pearcy, secretary-treasurer Rolland H. Sheafor, and architects Charles Betts and Rollin V. Mosher covered a total of 211,713 miles during the year, visiting 586 churches. These persons spent 669 days on the field, an average of 167 days for each person.

Mr. Mosher came to the Board's Bureau of Architecture in January, 1954. During 1954 he and Mr. Betts assisted 141 groups with architectural problems. Both men are scheduled three to four months ahead in their field consultation.

Significant work was done by the Board in 1954 in helping local congregations with their building fund campaign.

"While leadership which the board provides for dedications and fund-raising campaigns is not a major service," Mr. Pearcy's report noted, "it is, nevertheless, of value." During the year, 35 Disciples congregations were assisted in raising a total of $961,300. The only charge was a total of $4,141.18 in travel expenses for staff members of the Board. These churches would have paid professional fund-raising organizations $57,678 for their work, the report stated.

The depositing of building and investment funds by churches, church organizations, educational institutions and individuals continues to provide substantial additional resources.

In the past five years these funds have increased from $1,151,049.45 to $2,943,848.17. In 1954 the interest earned for depositors was $94,140.90, compared with $84,315 in 1953 and $62,423.20 in 1952.

At the February meeting of the trustees, Oreon E. Scott of St. Louis, Missouri, was elected to his twenty-sixth consecutive term as president of the Board of Church Extension.

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THERE IS NO DEATH

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The Resurrection is the Christian Hope—"Because I live" said Jesus, "You shall live also. He that believeth in me shall never die."

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Through a *Gift Annuity Agreement* with The United Christian Missionary Society you can live eternally in the work of Christian education and world missions. Income from your Annuity will come to you as long as you live; then upon death becomes part of the continuing work.

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It may enlarge your life or ministry
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Attending the Spanish-speaking ministers' retreat are, left to right, Row 1—V. I. Gonzales, W. M. Wickizer, Mrs. G. H. Hay, C. L. Crow, F. W. Michel, E. G. Luna; Row 2—P. Cotto, Mrs. Cotto, Mrs. Pollock, Mrs. P. Thames, F. Vazquez, F. F. Davila; Row 3—M. Pollock, R. Clayborne, F. Reyes, S. Rocha, A. Delgado, and D. Alaniz.

Spanish-American Ministers Meet

By FRED W. MICHEL*

ALL the ministers who serve Disciples of Christ congregations of Mexicans or people of Mexican descent attended a retreat for Spanish-speaking ministers held in San Benito, Texas, on February 16-18. The meeting was sponsored jointly by the Texas Christian Missionary Society and The United Christian Missionary Society.

A similar retreat was held in Corpus Christi in February, 1954, and another is being planned for next year in San Antonio. The ministers feel that such meetings are valuable in that they offer opportunity for an intimate fellowship and for study and discussion of the many problems inherent in Spanish-American work.

Each minister made a contribution to the program by leading a worship session or reading a paper he prepared on some phase such as evangelism, stewardship, music in the church, or work of the church board. Guest speakers further enriched the program.

Among the guest speakers were Mrs. Pauline Thames of the Texas C.W.F.; Paul Ragsdale, a local newspaperman, and E. G. Luna, executive director of Mexican Christian Institute. Dr. Hollis Turley, executive secretary of the Pension Fund, presented the subject of the Pension Plan and Social Security for ministers.

Newly Decorated Building

The host church, Second Christian (Spanish), entertained in a newly decorated building, and meals were served by the church. The host minister was Virgilio I. Gonzales. He was assisted by Mrs. Gonzales, Mrs. G. H. Hay, a member of First Christian Church of San Benito, and members of the Spanish congregation.

During the past year the Texas Christian Missionary Society and the United Society have worked together in the writing of *Articles of Agreement* concerning the Joint Texas Advisory Committee on Ministry to Spanish-speaking People. They have jointly elected members to the committee. The first meeting of the committee was held in First Christian Church, San Benito, on February 19. Richard Clayborne of San Antonio was elected chairman, and Chester Crow, executive secretary of the Texas Society, became secretary ex-officio.

*Mr. Michel is national director of church establishment in the department of church development and evangelism of The United Christian Missionary Society.

"Blessed are the merciful . . ."
is one of the heavenly overtones in the music of the Gospel.

THANK YOU...
Individuals
Churches
Sunday Schools
Women's Fellowships
Men's Fellowships
Youth Groups
FOR YOUR LIFE-GIVING OFFERINGS AT CHRISTMAS AND THROUGH THE YEAR
TO YOUR OTHER FAMILY IN 15 NBA HOMES

JESUS SAID:
there are those in the world who are in want—want of food, and shelter, clothing, friendliness and kindness—and the fact that we could go through the world and never see it was no excuse.
One of the basic laws of religion, said James in writing his epistle in the New Testament, was to care for those in the Church who were in need and want, and certainly it follows that if we ignore that basic principle of the Christian religion, whatever else we say or do will matter very little.

THE NATIONAL BENEVOLENT ASSOCIATION OF THE CHRISTIAN CHURCH
16th Floor, Landreth Building • St. Louis 2, Missouri

Rainy Day

No Dampened Spirits in Congo

By CAROLYN WATKINS*

SUNDAY, December 12, dawned in Coquilhatville, Belgian Congo, with rolling thunder and a heavy downpour of rain, but that did not stop the baptismal service which had been scheduled for six o'clock that morning.

Having traveled long distances on foot or by bicycle, a large crowd gathered on the banks of the Congo River to pray and sing as the forty-four candidates walked by turn, in groups of four, into the chilly water to be buried in Christian baptism. Two Congolese ministers and two missionaries of Disciples of Christ officiated. Those who witnessed the ceremony were almost as dripping wet as those who participated in it, but there was no sign of dampened spirits as the newly-baptized Christians were welcomed into Christian fellowship.

No fair-weather Christians, these! Following the baptismal service they assembled in a church for a service that lasted considerably over two hours. The Congolese pastor preached the equivalent of four good sermons.

Included Announcements

The first sermon included the announcements and was received by what seemed to be a unanimous "grunt of approval." The second was based upon the parable of "The Lost Sheep," which the minister very dramatically acted out. This preceded the reinstatement of three back-sliders into the fellowship of the church.

The third sermon of fifteen minutes preceded a wedding ceremony for a couple who wanted a Christian marriage in the church.

This marriage ceremony in the church is a bold step forward for any Congolese couple and causes great rejoicing, especially among the Christian leaders. Fourth came an excellent half-hour sermon that tied together all the wonderful happenings of the morning.

By this time the rain had stopped and the very heavens seemed to smile upon God's faithful children as the sun shone brightly for the rest of the day. The happily married couple invited all the newly-baptized Christians to their home for tea following the morning service.

Having partaken of the Lord's Supper and having sung a closing hymn, everybody went home "full of the joy of the Lord." And no one heard one word of complaint about the "long-winded preacher!"

*Miss Watkins is a missionary in Congo with The United Christian Missionary Society.

Patterson Tour Scheduled

Miss Harriet-Louise Patterson, Disciple minister of 10730 Carnegie, Cleveland, Ohio, is again planning to conduct a summer tour of the Holy Land and Christian Europe. The 24-day tour will leave New York on June 18.

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in-teg´ri-ty

n. Honesty; uprightness

Integrity is a keystone of every church . . . and thus, of every well-planned church building fund campaign.

Before launching building fund appeals, for example, most church leaders consider it a matter of integrity to obtain architectural plans. This permits every member to see what his church needs, what it will build for future generations.

"Blue sky" salesmanship isn't good in secular life, and it is unthinkable in church affairs. Campaigns ordinarily should follow, not precede, basic decisions by building committees.

The Christian who is shown his opportunity to participate in the specific plans of his church gives more understandingly and willingly because he *sees* how he can contribute to the work of the Kingdom.

Integrity in laying the groundwork for a financial campaign pays big dividends in results, and in spiritual satisfaction.

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Here and There . . . With *World Call*

Dear World Call Readers;

Today's mail brought photographs of lovely Mrs. Robert Funk, student at Texas Christian University, modeling a beautiful World Call hat and gown made by Mrs. Roy C. Snodgrass, University Christian Church, for their annual World Call Luncheon. It was copied from the outfit shown on the model in the World Call booth at the Miami Convention, and Mrs. Snodgrass did a beautiful job.

Mrs. Noel L. Keith, World Call secretary, was in charge of the program and decorations, both exceptionally well done. The play "World Calling" was presented. I am always so pleased when churches use the ideas and materials which go out from this office. They are designed to create wider interest in World Call, and from all reports, usually do.

I asked a friend in another church, also noted for its dinners and luncheons, how they got the women to take the time to make the elaborate favors and decorations they use. "Oh," she said, "we wouldn't miss it for anything. We have loads of fun." She went on to tell me how they meet together to work and how much they enjoy the fellowship as well as the creativeness.

I always feel sorry for the women who say, "Why doesn't World Call have ready-made table decorations we can order? We don't have time to do all that," or, "It's too much trouble." I suppose it is all in the point of view; but as I see it, making things to add beauty and charm to a dining room where a World Call program is to be presented is much more fun than trouble. There is no doubt that it is well worth the time spent in preparation. The response of all the church members—men, women, youth and children alike—is always a rich reward for all the time spent. As someone once said, "How busy is not so important as why busy. The bee is congratulated, the mosquito swatted."

The members of one church were as busy as bees when they had a dinner to honor the men and women who had read World Call ten years or more. Those who planned it had double enjoyment, for they had the pleasure of successfully carrying out their ideas as well as the pleasure of the event itself.

I know a little girl who, by the time she reaches adulthood, will have a good many years of World Call reading to her credit. Ten-year-old Angela Hulen of Shelbyville, Tennessee, admonished her mother to "Be sure to bring that World Call back from the CWF meeting. For," she said, "I haven't finished reading it yet." Angela's Sunday school teacher says she frequently lends interest to the class by telling them of something she has read in World Call. This is only further proof that World Call should be in every home, for it has its own, unique appeal for all ages.

Sincerely,
Evylin R. Gribble
National World Call Secretary

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1954 to January 31, 1955 Compared with July 1, 1953 to January 31, 1954

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1953-54	1954-55	1953-54	1954-55
Churches	$735,127.49	$807,262.71	$145,169.36	$166,921.44
Sunday Schools	176,141.02	179,330.61	5,831.71	7,835.43
Christian Women's Fellowships	548,861.66	609,646.04	11,181.86	14,096.83
Guilds	21,138.50	21,754.15	790.55	865.25
Youth Groups	29,823.91	36,162.51	590.91	813.02
Children's Groups	3,131.60	3,960.74	654.50	675.40
Individuals	17,388.38	17,028.09	24,861.33	40,839.61
C.W.F. and Guild Totals	570,000.16	631,400.19	11,972.41	14,962.08
Grand Totals	$1,531,612.56	$1,675,144.85	$189,080.22	$232,046.98

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $143,532.29.

Last Column

Going Shopping

ONE of these days I must go shopping. I am completely out of self-respect. I want to exchange self-righteousness I picked up the other day for some humility which they say is less expensive and wears longer. I want to look at some tolerance which is being used for wraps this season. Someone showed me some pretty samples of peace. We are a little low on that and one can never have too much of it.

And by the way, I must try to match some patience that my neighbor wears; it is very becoming on her and I think it might look good on me. I might try on that little garment of long-suffering they are displaying. I never thought I wanted to wear it, but I feel myself coming to it.

Also I must not forget to have my sense of appreciation mended and look around for some inexpensive everyday goodness. It is surprising how quickly one's stock of goodness is depleted!

—*The Friend*

———

The man who trims himself to suit everybody will soon whittle himself away.

—Hugh Murr

———

A Prayer

O Lord, by all thy dealings with us, whether of joy or pain, of light or darkness, let us be brought to thee. Let us value no treatment of thy grace simply because it makes us happy or because it makes us sad, because it gives us or denies us what we want; but may all that thou sendest us bring us to thee; that knowing thy perfectness we may be sure in every disappointment, thou art still loving us, in every darkness thou art still enlightening us, and in every enforced idleness thou art giving us life, as in his death thou didst give life to thy Son, our Saviour, Jesus Christ. Amen.

—Phillips Brooks

———

Little things that so annoy might be polished into joy. Frowns are not becoming; yet, do not let yourself forget, if you turn it upside down, makes a smile out of a frown!

—Christine Grant Curless

———

Cold Cash

In a great burst of false generosity Louis XI once made a solemn deed and covenant giving the entire province of Boulogne to the Virgin Mary in perpetuity. Louis reserved "all the revenues thereof" for himself. There are a great number of superficially pious people today who say, "We are giving under grace and have given all that we have to God!" But you will notice that they keep practically all of it for themselves. It seems reasonable that God would still prefer the tithe in cold cash.

—W. E. Grindstaff
Developing a Giving Church (Revell)

PENSION PLAN BENEFITS

These are the benefits of the Pension Plan, as revised July 1, 1954:

RETIREMENT

1. Annual pension is 1/70 of all salary upon which full dues have been paid.
2. On death in retirement a pensioner death benefit up to $500 is payable.
3. Widow Pension—½ of member pension.
4. The retirement pension is payable when the member elects to retire after age 65.

TOTAL AND PERMANENT DISABILITY

1. Pension up to $900 annually for total and permanent disability, after one year's membership before reaching age 65.
2. On death in disability a pensioner death benefit up to $500.
3. Widow pension—½ of member credits—minimum $300.
4. Minor child pensions.

DEATH IN ACTIVE SERVICE

1. Cash death benefit is a basic $1000, plus one full year's salary. Total death benefits cannot exceed $7000. After age 65, the full year's salary benefit is prorated.
2. Widow pension—½ of member's accrued credits or $300, whichever is greater.
3. Minor child pensions—$100 for each child, but total for children cannot exceed widow pension. Payable to age 18—if in school to age 21.
4. Widow pension payable to death or remarriage. Minor child pensions not affected by remarriage of widow.

FULL ORPHAN PENSION

1. For minor children left full orphans the amount of the widow pension, equally divided among children, will be added to regular minor child pensions.
2. If death benefits have not been paid, these will be paid for the children.

PLEASE NOTE

1. **New members will enroll on 3% member, 9% church basis.**
2. **Old members may elect the additional coverage of Family Protection Program, without serious penalty if enrolled by June 30, 1955.**

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CHAS HOLBROOK LIBRARY
PACIFIC SCH OF RELIGION
1798 SCENIC AVE LIBR
BERKELEY 9 CALIF
2684 N DEC 55